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THE
Voyages and Travels
OF
Sir *John Mandevile*, Knight.

Wherein is set down the way to the *Holy Land*,
and to *Hierusalem*: As also to the Lands of the
Great *Caane*, and of *Prefter Iohn*: to *Inde*,
and divers other Countreys: Together with
many and strange Marvels therein.



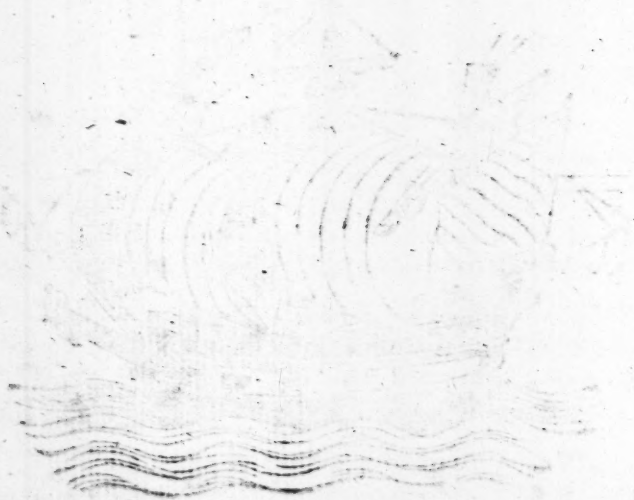
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THE VOYAGES

OF
JAMES M. SMITH

AND
OF THE
DISCOVERY
OF THE
NORTH
WEST
PASSAGE



THE PREFACE.

Here begins with a short Treatise of Sir Iohn Mandevile Knight (who was borne in England, in the town of S. Albans) that speaketh of the wayes to Hierusalem, to Inde, and to the great Gaane, and Prester-Iohns Land, and to many other countreys, and also of many marvelles that are in the Holy Land.



Orasmuch as the Land beyond the sea, that is, the Holy Land, which some call the Land of Behest or Promise, among all other Lands is most worthy. In that Land it pleased our Lord to take flesh and blood of the Virgin *Mary*, and to traverse that Land, with his own feet, and there he did many Miracles, Preach and Teach the Faith, and the Law of Christian men, as unto his Children; and there did suffer many reproofs and scorn: for us: and he that was King of Heaven and Earth, and of all things that are contained in them, would only be called King of that Land, when he said *I am king of the Jews*: For at that time it was the Land of the Jewes: and that Land he choose before all other Lands, as the most worthy part of all the World. And as the Philosopher saith, *Virtus rerum in medio consistit*, that is, the vertue of things is in the midst. In that Land he led his life and suffered death of the Jewes for us, to save and deliver us from the paines of Hell, and from death without end, the which was ordained to us for the sin of our Father *Adam*, and our own sins also. For he that will do any thing, to have it known openly, will proclaim it in the middle place of a Town or City, so that it may be known to all parties of the City: So he that was King of Glory & of all the World, would suffer death for us at Hierusalem, which is the midst of the World, that it might be known to all Nations of the World how dear he bought man. Ah dear God, what love had He to his Subjects, that when he had done no trespass, would for his Trespasors suffer death? Right well ought men to love, worship, and serve such a Lord, and praise such an Holy Land that brought forth a Lord of such Fruit, through the which each man is saved if it be not his own fault. This is that Land prepared for an Heritage to us: and in that Land would he die as sealed, to leave it to his Children.

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For the which each good Christian man that may and hath where-with, should strengthen him for to conquer his right Heritage, and purchase it out of evill peoples hands; for wee are called Christian men of Christ our Father, and if we be the right Children of Christ, we ought to challenge the Heritage that our Father left us, and take it out of strange mens hands. But now Pride, Covetousnesse, and Envie, have so enflamed the hearts of the Lords of the World, that they are more busie to disinherite their Neighbors, then to challenge or Conquer their right Heritage aforesaid. And the common people that would put their bodies for to Conquer this Heritage, they may not do it without Lords: for assembling of the people without a chief Lord, is as a Flock of Sheep without a Shepherd, the which depart asunder and wor not whither they do go. But would God the worldly Lords were at a good accord, and with other of their common people would take this Holy Voyage over Sea. I trust well, that within a little time our right Heritage before said would be recovered and put into the hands of the right Heires of *Iesus Christ*.

Now for as much as it is a long time since there was any generall Passage thither, and that many men desire to hear the description of the Holy Land, I will declare it.

I, *John Mandevile* Knight, who was born in *England*, in the Town of *S. Albanes*, passed the Sea in the year one thousand three hundred thirty two, on *S. Michaels* day; and there remained long time, and went through many Lands, and many Provinces, Kingdoms, and Iles, and have passed through Turkie, and through Armenia the Little and Great, through Tarcary, Sury, Araby, Egypt, the High and the Low, through Lybie, Chalde, and a great part of Ethiopie, through Amazony, through Inde the Lesse & the More, and through many other Iles which are about Inde, where many people dwell of divers shapes. Of the men of which Lands and Iles, I shall speak plainly, and I shall declare part of the things I have seen,

For them that will visit the holy City of Hierusalem, and the places that are thereabout, I will tell the right way that they shall hold thither; for I have ridden it, and passed it with good observation.

Farewell.



The Voyages and Travels of Sir John Mandevile K N I G H T.

C H A P. I.

A Description of the way to Hierusalem on Horse,
on Foot, or by Sea.



That will Travails to Hierusalem, may go many waies, both by Sea and Land, after the Contrey that he cometh from. And think not, kind Reader, I will tell all the Towns, Cities and Castles that men shall passe by, going, for then should I make too long a Tale, but onely the most principall Countreys, Cities & Towns that men shall go by and through to go the right way.

First, if a man come from the West side of the world, as England, Ireland, Wales, Scotland, and Norway, he may if he will go through Almanie, and through the Kingdome of Hungary, which King is a mighty Lord, and holdeth many lands and great: for he holdeth the land of Hungary, Savoy, Camony, a great part of the kingdom of Russie and reacheth to the land of Byland, and marcheth on to Cyprus. And men must passe then through the land of Hungary, and through the Citie that men call Capanomy, & near the Castle of Purburgh and by the Ile Tozne, and so by the Ryber of Danaby that is a great

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Great River, and goeth into Danube under the Hills of Lann. hardy, and it taketh into it forty other Rivers, and runneth throughout Hungary, through Croates and Crochle, and goeth into the Sea so strongly, and with so great might, that the water is fresh thirty miles within the Sea. And afterwards men goe to Belgrave, and enter into the Land of Bugres, and there men passe a Bridge of Stone that is over the River of Morack, and so passe through the Land of Vinleras, and come to Greece, to the City of Stermisse, and to the City of Astinpan, that was sometime called Bradze the Noble, and so to Constantinople, that was sometime called Byzantium, and there the Emperour of Greece hath his Court.



At Constantinople is the fairest Church in the world, and it is called S. Stevens. And before this Church is a gilt Image of Iustinian the Emperour, and it is sitting upon an Horse and crowned, and it was wont to hold a round Apple in his hand, and men say there, that it is a token that the Emperour hath lost a part of his land, for the Apple is fallen out of the Image's hand, and sure he hath lost a great part of his Lordship: for he was once sole Emperour of Rome, of Greece, and of all Asia the lesse, of Syria, and of the Land of Judea, in the which Hierusalem is, and of the Land of Egypt, of Persy and Araby,

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but he hath lost all but Grace, and that he holdeth onely. They would put the Apple into the Images hand, but it will not hold it. The other hand he listeth up against the East, to menace misdoers. This Image standeth upon a Pillar of Marble.



Likewile at Constantinople is the Crosse of our Lord, and his Coat without seam, the Sponge, and the Reed, with the which the Jewes gave our Lord Gall to drink on the Crosse, and there is one of the Naples that our Lord was nayled with to the Crosse. Some men think that half the Crosse of Christ is in Cypres in an Abbey of Monks, that men call the Hill of the holy Crosse: but it is not so, for the Crosse that is at Cypres is the Crosse on the which Dismas the god Theef was hanged: but all men know not that, yet for the getting of the offering, they say that it is the Crosse of our Lord. For ye shall understand that the Crosse of our Lord Iesus Christ was made of four manner of Trees, as is apparent by the Verse following:

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In Cruce fit Palma, Cedrus, Cypressus, Oliva.



For the peece that went up right from the Earth unto the head, was of Cypres, and the peece that went oerthwart, to which his hands were nailed, were Palm, the stock that stood within the Earth, in which they made a Porteis, was of Cedar, & the Table above his Head, on which the Title was written, was of Olive. The Jewes made this Crosse of these four Woods, for they thought our Lord should have hanged as long as the Crosse would last, therefore made they the foot of Cedar, for Cedar will not rot in the earth, nor in water: they thought that the body of Christ would have sturk, therefore they made the peece that went from the earth upward, of Cypres, so that the smell of his Body should grieve no man that came by: and that oerthwart was made of Palm, in signification of Victory, and the Table wherein the Title was, was made of Olive, for it betokeneth peace, as the Story of Noe witnesseth, when the Dove brought the Branch of Olive, it betokened peace made between God and man.

And ye shall understand that the men that dwell beyond the Sea, say, that the peece of the Crosse that was of Cypres, was of the Tree that Adam eat the Apple of, for so they find written. They

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They say also that their Scripture saith, that when Adam was sick he willed his Son Seth, that he should go to Paradise, and pray the Angel that kept Paradise, that he would send him Oil of the Tree of Mercy, for to annoynt him, that he might have health, and Seth went, but the Angel would not let him come at the Gate, but said unto him, that he might not have of the Oil of mercy, but he gave him thre kernels of the same Tree that his Father eat the Apple of, and bad him as soon as his Father was dead, that he should put those kernels under his tongue & bury him, & he did so: and of these thre kernels sprang a tree, & the Angel said when the tree bear fruit, then should Adam be made whole. And when Seth came again and found his Father dead, he did with the kernels as the Angel commanded him, of which came thre trees, wher of a Cross was made that bare good Fruit, that is, our Saviour Jesus Christ, thzough whom Adam and all that come of him shall be delivered from everlasting death, if it be not their own default. This holy Crosse had the Jews hid under the Earth in the Rock of the Mount Calvary, and it lay there two hundred years and moze, as they say, unto the time that S. Elene found it, which St. Elene was the Daughter of Coel King of England, and then was called Britain, and after married to Constantius, first Consul, and after Emperour of Rome, who had by her, issue, Constantine the Great, boyn in England, and after ward Emperour of Rome, which Constantine turned the name of Bizantium into Constantinople: he re-edified that City, and made it the Monarchal Seat of all Europe and Asia minor. Also the Crosse was in length eight Cubits, and the peece that went overthwart was thre Cubits and a half.

A part of the Crown wherewith our Lord was crowned and one of the Dalls, and the Spears head, and many other Reliques, are in France at Paris, in the Kings Chappel, & the Crown lyeth in a Vessel of Chrystal richly decked: for the French King bought those Reliques some time of the Jews, to whom the Emperours had laid them to pledge for a great summe of gold. And though men say that this Crown was of Thoznes, yet shall understand that it was of Junkes of the Sea, which be white, and yetch as sharp as Thoznes, for I have sen and beheld many times that at Paris, and that

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at Constantinopole, and they were both made of Fouks of the Sea. And you shall understand that our Lord in that night that he was taken, he was led into a Garden and there he was examined sharply, and there the Jewes crowned him with a Crown of Abbepine branches that grew in the same Garden and set it on his head so fast, that the blood came down many places of his visage, neck, and shoulders, and thereby the Abbepine hath many vertues, for he that beareth a branch of it about him, no Thunder nor no manner of Tempest may hurt him, nor in the house that it is in, may no evil spirit come, nor in no place where it is. And in that same Garden S. Peter denyed our Lord thrice. And afterward was our Lord led before the Pharisees & Ministers of the Law, into another Garden of Annas, and there he was examined, scourged and crowned off with sharp Thorns, that men call Parbarnes, that grew in the same Garden, and that hath many vertues. And afterward he was led to a Garden of Caiaphas, and there he was crowned again with Cylantine, and after that he was led to a Chamber of Pilate and there he was crowned, and the Jewes set him in a Ch'ir, and clad him in a Mantle of Purple, and then made they a Crown of Fouks of the Sea, and there they kneeled to him, and mocked him saying: Ave Rex Iudæo-

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rum, that is, Hail King of the Jewes; and of the Crown, half is at Paris, and the other half at Constantinople, the which our Saviour Christ had on his Head, when he was naped on the Crosse. And the Spears whist the Emperour of Almany hath, but the head which was put in his side is at Paris, they say, in the holy Chapel: Likewise the Emperour of Constantinople saith, that he hath the Speares head, and I have seen his, but it is greater then that at Paris. Also at Constantinople lyeth Saint Anne our Ladies Mother, whom Saint Elene caused to be brought from Jerusalem, and also the body of S. Iohn Chrysostome, that was Bishop of Constantinople. There lyeth also S. Luke the Evangelist, for his bones were brought from Bethany where he was buried, and many other Reliques are there: and there is a Vessel of Stone, as it were Marble, which men call Hydrius, that evermoze dropeth water, and filleth it self every year once. We shall further know that Constantinople is a fair City and well walled, and is thre cornered, and there is an Arm of the Sea that men call Hellespont and some the Bunch at Constantinople, and some the Breach of Saint George: and this water incloseth two parts of the City: and upward to the Sea upon that water was built the great City of Troy, in a fair place, but that City was destroyed by the Graks.

CHAP. II.

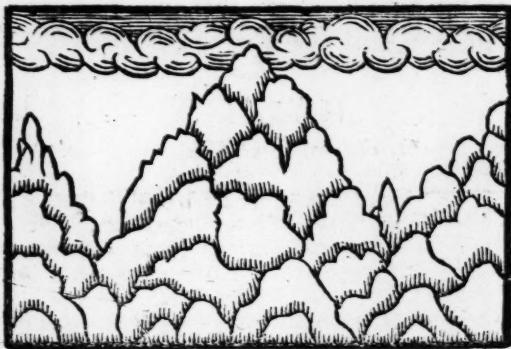
Of the Islands of Greece.



About Greece are divers Iles that men call Calabze, Calcas, Settico, Thosozia, Binono, Farlon, Polo, Carpate, and Lampne: and in this Ile is mount Athos that passeth the Clouds. And there are divers speeches, and many Countreys that are obedient to the Emperour of Constantinople, that is Turcochy, Pincy, Parbe, Coninge, and many other: Thracys, and Macedony, of which Alexander was King. In this Countrey was Aristotle born in a City that men call Strageris, a little from the City of Tragle, and at Strageris is Aristotle buried, and there is an Altar on his Tomb, where they make

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a great Feast every year, as it were a Saint. And upon this Altar the Lords hold their great Counsels & Assemblies, for they think that through the Inspiration of God and him, they have the better Counsel. In this Countrey are very high Hills: there is the Hill Olympus, that parteth Macedony and Thracia, whose heighth reacheth to the Clouds. There is also the Hill Athos, which is so high that the shadow of it reacheth to Olympus, and it is neer threescore and seventen miles between. And above that Hill is an Ayre so clear that no wind can be felt, neither may any beast live there, the Ayre is so dry. Some of the Countrey say that Philosophers were wont to go up to the top of those Hills, (holding to their noses a Spunge wet with water, because of the drynesse of the Ayre) and in the dust of the Hill write letters with their fingers, which when they came again the next year they found without any default, even as they had written them the year befoze, whereby it appeareth that those Hills passe the Clouds to the yme Ayre.



At Constantinople is the Emperours Palace, which is faire and richly built, and therein is a place for Justing made about with Stages, that every man may well see without hindring of one another. Under these Stages are vaulted Stables for the
Em-

of Sir Iohn Mandevile, Knight.

Emperours Houses, and all the Pillars are of Marble. With-
in the Church of S. Sophie, an Emperour would have laid the
body of his Father when he was dead, and as they made the
Grave, they found a Body in the Earth, and upon the Body
lay a great Plate of fine Gold, and thereupon was written in
Hebrew, Greek, and Latine Letters, these words, Iesus Chri-
stus nactus de Virgine Maria, & ego credo in eum; that is,
Jesus Christ shall be bozn of the Virgin Mary, and I beleve
in him. And the date was, that it lay in the Earth, two hundred
years befoze our Lord Jesus Christ was bozn, and yet is
that Plate in the Treasury of the Church, and it is thought
that Hermogenes the wise man tozt it.

And although the men of that Countrey be Christians, yet
nevertheless they vary from our Faith: for they say that the
holy Ghost proceedeth not from the Sonne, but from the Fa-
ther onely: neither are they obedient to the Church of Rome,
nor to the Pope, but they say that their Patriarches have as
much power there, as the Pope hath at Rome. And therefore
Pope Iohn the xxi sent Letters to them, how that Christians
should be all one, and that they should be obedient to the Pope;
and among divers answers, they sent him this for one. Po-
tentiam tuam summam circa subiectos tuos firmiter credimus.
Superbieatem tuam sustinere non possumus. Avaritiam tuam
satiare non intendimus. Dominus tecum sit, quia Dominus
nobiscum est. Vale. That is, we beleve well, that thy
power is great over thy Subjects. We may not suffer thy
pride. We are not purposed to fulfil thy covetousnesse. Our
Lord be with thee, for our Lord is with us. Farewel. Other
answer might he not have of them. And also they make their
Sacrament of the Altar of that Bread, because our Lord
made it of that Bread, when he made his Paundy: and
on Shrove Thursday make they that Bread, in token of the
Paundy, and they dye it in the Sonne, and keep it all the
year, and give it to sick men. And they make but one Uni-
on when they Christen Children, and they annoynt no sick
men; also they say there is no Purgatory, and that Soules shall
have neither joy nor pain until the day of Doom.

And they say that Fornication is no deadly sin, but a kind-
ly thing, and that men and women should wed but once, and
who so weddeth more then once, their Children are Bastards,
and

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and gotten in sin, and their Priests also are Madded: and they say that usury or Simony is no deadly sin, and they sell Benefices of the Church, and so do men of other places, but it is great pity, for now Simony reigneth in the holy Church, God amend it when his will is: and they say that Lay-men should not sing Masse, but on the Saturday, and on the Sunday: and they fast on the Saturday no time in the year, unless it be Christmas or Easter euen. And they suffer no man that is on this side the Black Sea, to sing at their Altars, and if it fall out that one do, then they wash their Altar, without tarrying, with holy water, and they say that there should be but one Masse said at one Altar in a day. And they say, that our Lord did neuer eat meat, but he made a shew of eating. And also they say, that we sin deadly in shaving off our Beards, for the Beard is a token of a man, and a gift of our Lord: and they say, that we sin in eating Beasts that were forbidden in the old Law, as Swine, Hares, and other Beasts.

And this they say, that we sin in eating of fish on the day before Ashwednesday, and in eating of Flesh on the Wednesday, and when we eat Cheese or Egges on the Friday: and they curse all those that eat no Flesh on the Saturday.

Also the Emperour of Constantinople maketh the Patriarks, Archbishops and Bishops, and be giveth all the Dignities of Churches, and depriveth them that are unworthy. Although it be so, that these touch not any way, nevertheless they shall serve to shew a part of the Customs, Mannors, and diversities of Countreys: and because this is the first Countrey discordant from the Faith, and opposeth the Faith on this side the Sea, therefore have I set it here, that ye may see the diversity between our Faith and theirs: for many men have great liking to hear Report of strange things.

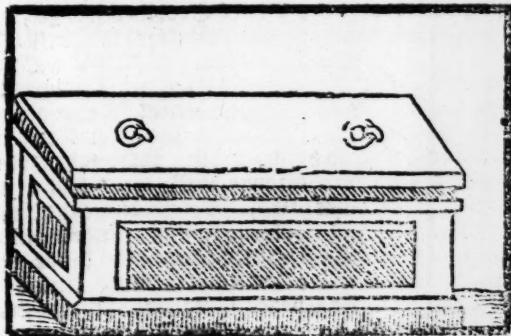
of Sir Iohn Mandevile, Knight.

CHAP. III.

To come again to Constantinople, for to go to-
wards the Holy Land.



Now come we again for to know the way
from Constantinople. Hee that will go
through Turkey, he goeth through the City
Sika, and passeth through the Gate of Chebi-
tot, which is very high, and it is a mile and a
half from Sika: and who so will, may go by
the Breach of Saint George, and by the Greek Sea, where
Saint Nicholas lyeth.



First, men come to the Ile of Silo, and in that Ile groweth
Pastick, upon as small Trees as Palm trees or Cherry trees.
Thence men go through the Ile of Pathmos, where Saint
Iohn the Evangelist wrote the Apocalyps. You shall also un-
derstand that when our Lord Iesus Christ dyed, S. Iohn the
Evangelist was of the age of thirty two years, & he lived after
the Passion of Christ forty three years, and then dyed. From
Pathmos men go to Ephesus, which is a fair City and near to
the Sea, and there dyed S. Iohn, and hee was buried behind
the Altar in a Tomb, and there is a faire Church: for
Christians were wont to hold that place. But in the Tomb

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of Saint Iohn is nothing but Panna, for his body was translated into Paradise, and the Turks hold now the City, and the Church, and all Asia the lesse, therefore is Asia the lesse called Turkey: and you shall understand that S. Iohn did make his Grave there in his life, and laid himself there being alive, and therefore some say he dyed not, but that he resteth there until the day of Iudgement, and therefore truly there is a great marvel, for men may see there apparantly the Earth of the Tomb many times stirre and move, as if there were a quick thing under. And from Ephestus men go through many Isles near the Sea, unto the City of Patara, where S. Nicholas was born, and so to Parca, where he by the Grace of God was chosen Bishop: and there is made right good Wine and strong, that men call Wine of Parca. From thence men go to the Ile of Cræt which the Emperour gave sometime to Ionais. And then men passe through the Isles of Cophas & Lango, of the which Isles Ipocras was Lord; and some say, that in the Ile of Lango is Ipocras his Daughter, in the manner of a Dragon, who is an hundred foot long, as men say, for I have not seen her, and they of the Isles call her the Lady of the Countrey, and she lyeth in an old Castle, and she weeth her self thrice in the year, and she doth no man harm, and she is thus changed from a Damsel to a Dragon, through a Goddesse that men call Diana; and some say, that she shall dwell so unto the time that a Knight come that is so hardy as to go to her and kisse her mouth, and then she shall turn again to her own kinde and be a woman, and after that she shall not live long. And it is not long since a Knight of the Rhodes, that was hardy and valiant, said that he would kisse her, and when the Dragon began to lift up her head against him, and he saw she was so hideous he fled away, and the Dragon in her anger bare the Knight to a Rock, and from thence cast him into the Sea.

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C H A P. IV.

Yet of the Dragon.



There was a young man that wist not of the Dragon, he went out of a Ship, and passed through the Ile till he came to the Castle, and entred into a Cave and went so long till he found a Chamber, and then he saw a Damsell combing her Head, and looking in a glasse, and she had much Treasure about her, and he thought her to be a common woman that dwelled there to lodge men, and as he stood by the Damsell, the Damsell saw the shadow of him in the Glasse, and she turned toward him and asked him what he would: and he said, he would be her Paramour or Lemman, and she asked him if he were a Knight; and he said no: And she said, then he might not be her Lemman, but she bade him goe againe to his Fellowes, and he made a Knight, and come againe on the morrow, and she would come out of the Cave, and then he should kisse her mouth: and she bade him have no dreadd, for she would doe him no harme, although she seemed hideous to him: she said it was done by Enchantment for she said, she was not such as he saw her then. Whereupon she said

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that if he killed her, he should have all the Treasure, and he her Lord, and Lord of all these Isles. Then departed he from her, and went to his Fellowes to the Ship, and they made him Knight, and he came again on the morrow to kill the Damsel, but when he saw her come out of a Cave in form of a Dragon, he had so great dread that he fled to the Ship, and she followed him, and when she saw that he returned not again, she began to cry, as one that had much sorrow, and returned again, and soon after the Knight dyed: and since might no Knight see her but he dyed presently. But when a Knight cometh that is so hardy as to kisse her, he shall not die, but shall turn that Damsel into her right shape, and shall be Lord of the Countrey aforesaid.

From thence men go to the Ile of Rhodes, which the Hospitallers held and governed, and that they took beforetime from the Emperour, and it was wont to be called Collos, and yet the Turks call it Collos: and Saint Paul in his Epistle inviteth to them of the Ile Collossenfer. This Ile is near one hundred and fourscore miles from Constantinople. And from the Ile of Rhodes men go into Cypres, where are many Vines, that first are red, and after a year they war all white, and those Vines that are most white, are most pleasant: and as men passe that way, is a place where was wont to be a great City that was called Salathy, for all that Countrey was lost through the folly of a young man, who had a faire Damsel whom he loved well: and she dyed suddenly, and was buried in a Tomb of Marble, and for the great love he had to her, he went in a night to her Tomb, and opened it, and went and lay by her, and a while afterward returned home again, and when it came to the end of nine months, a Voyce came to him and said in this manner as in the next Chapter followeth.

CHAP. V.

Of a young man and his Lemman.



Unto the Tomb of the same woman that thou hast lye by, open it, and behold well that which thou hast begotten on her, and if thou let it go, thou shalt have much harm: and he went and opened



opened the Tomb, and there flew out a Monster right hideous for to see: the which Monster flew about the City and Countrey, and soon after the City and Countrey sunk down. From Rhodes to Cypres is five hundred miles and more, but men may go to Cypres and not come to Rhodes. Cypres is a good Ile and a great, and there are many good Cities. There is an Archbishop at Nicosy, and four other Bishops in the Land. And at Famagost, is one of the best Havens on the Sea that is in the World, and there dwell both Christians and Saracens, and men of all Nations.

In Cypres is the Hill of the holy Crosse, and there is the Crosse of the good Thier Dinas, as I said before, and some think that there is half of the Crosse of our Lord, but it is not so, and they do wrong that make men believe so. In Cypres lieth Saint Simeon, for whom the men of the Countrey make great solemnity. And in the Castle of Amours lieth the body of Saint Hillarion, and they carefully keep it: and near Famagost was Saint Bernard born.

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CHAP. VI.

Of the manner of Hunting in Cypres.



In Cypres men hunt with Panpeons, that be like to Leopards, and they hunt wilde Beasts right well, and they are somewhat bigger then Lyons, & they take wilde Beasts more quickly then Hounds. In Cypres the custom is, that Lords & other men eat upon the Earth, for they make Ditches withyn the Earth, all about the Hall, deep to the knee, and they Dabe them, & when they will eat, they go therinto, & sit there. This they do to be more fresh, for that Land is hotter then it is here. But at great feasts & for Strangers, they set Forms and Boards as they do in this Countrey, yet they had rather sit on the Earth. From Cypres men may go by Land or by sea to Hierusalem, and in a day and a night he that hath a good winde may come to the haven of Tyre, that now is called Sur, for it is at the entrance of Surp. There was some time a fair city of Christians, but the Saracins have destroyed the most part thereof, & they keep the haven very carefully, for dread that they have of Christians. Men might go right to that haven & not come to Cypres, but they are glad to go to Cypres to rest them on the Land, or else to buy things needfull for their Voyage.

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Woyage. Upon the Sea side are many Roubies found, and there is the Well that holy writ speaketh of, fons hoitorum, & puteus aquarum viventium, that is, the Well of Gardens, and Ditch of waters living. In this City of Tyre the woman said to our Lord, Beatus venter qui te portavit, & ubera quæ sugisti: that is, Blessed be the body that bare thee, and the paps which gave thee suck. And there our Lord forgave the woman of Canaan her sins, & there also in that place was the Stone on which our Lord sate and preached, and on the same Stone was founded the Church of S. Saviour. Upon that Sea is the City of Saphen, Harep, or Sidon, and there was the dwelling of Jonas the Prophet, and there by Elias the Prophet raised the Widow's son. Fife miles from Saphen is the City of Sidon, of which City Dido (that was Aeneas wife after the destruction of Troy) was Queen: she founded the City of Carthage in Affrick which now is called Moudonart. And in the City of Tyre reigned Achilles the Father of Dido: and a mile from Sidon is Beruth, and from Beruth to Sardena is three dayes journey, and from Sardena is fife miles to Damasse.

CHAP. VII.

Of the Haven called Jaffe.



Who so will goe longer on the Sea, and come neare to Hierusalem, he must go from Cypres by sea to the Port called Jaffe, for that is the next Haven to Hierusalem: for from that Haven is but one dayes journey and a halfe to Jerusalem, and that Haven is called Jaffe, and the Town Affe, after one of Noes Sons, that was called Iaphath, who founded it: but now it is called Jopa. And yee shall understand that it is the eldest Town of the world, for it was made before Noes Flood, and there be the bones of a Gyants side, that be forty foot long.

CHAP. VIII.

Of the Haven of Tyre.

And who arriveth at the first Haven Tyre, or of Surp before said, may go by Land if he will to Jerusalem, and then he goeth to the City of Accon in one day, that was called Thob.

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Cholomada, and was before time inhabited by Christians. It stands in the Sea, and is from Venice by Sea two thousand and fourscore miles of Lumberdy, and from Calabze or Sicill, is to Acon one thousand three hundred miles of Lumberdy.

CHAP. IX.

Of the Hill Carme.



AND the Ile of Crat is right in the mid-way: and beside the City of Acon toward the Sea some eight hundred furlongs on the right hand towards the South, is the Hill Carme, where Elias the Prophet dwelt, and there was the Order of Carmes first founded. This Hill is neither great nor high, and at the foot thereof hath formerly been a Christian City called Cafaphas, for Caiaphas founded it, but it is now wholly wasted. At the West side of the Hill is a Town that men call Saffre, and it is built upon another Hill. There Saint James, and Saint Iohn were born, in memory of whom is a fair Church built. And from Cholomada now called Acon, to a great Hill that men call Ekelde Tyrees, is an hundred furlongs, and beside that City of Acon runneth a



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little River that men call *Belson*, and there near is the *Fosse* of *Minon*, all round, that is an hundred cubits or thastments broad, and it is all full of *Grabel* clear shining, whereof men make clear white *Glasse*, and men come from farre Countreys by Ship, and by Land with Carts, to take of the *Grabel*: and if there bee never so much taken thereof one day, on the morrow it is as full again as ever it was, which is a great marvel, and there is alwayes a winde in the *Fosse* that stires up the *Grabel*. And if a man put therein any mettall, as soon as it is therein it wareth *Glasse*: the *Glasse* that is made of this *Grabel*, if it be put into *Grabel*, turneth again into *Grabel* as it was before. Some say, it is a *Gulf* of the *Sea* of *Grabel*.

CHAP. X.

How *Sampson* slew the King and his Enemies.



Also from *Acon* before said, men go thre dayes journey to the City of *Whilistin*, that now is called *Gaza*, which is a rich City, fair and full of folk, and it is a little from the *Sea*, and from that

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that City brought the strong Sampson the Gates of the City to an high Hill, and was taken in the said City, & there he slew the King in his Seat, and many thousands more with him, for he made an House to fall on them. From thence men goe to the City of Cesarien, and so by the Castle of Willertins, then to Aekalon, and to Zaphet, and so to the holy City of Jerusalem.

CHAP. XI.

The way by Babylon where the Souldan dwelleth.



AND who so will goe through the Land of Babylon, where the Souldan dwelleth, he may goe more securely through these Countreys, but must goe up to Mount Sinay before he come to Jerusalem, and then return by Jerusalem: and hee shall goe from Gaza to the Castle Dayze. And after a man cometh out of Sury, and goeth on, the way is very hard, and the Wilderness lasteth eight days iourney, wherefore men must provide them of necessary victuals: and that Wilderness is called Archehek: When a man cometh out of this Desert, hee entred into Egypt, and they call Egypt Canopat, and in another Language men call it Herline: and the first god Town that men come to, is called Beleth, which is at the end
of

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of the Kingdom of Alap, and from thence men come to Babylon and to Bapze: and in Bapze is a fair Church of our Lady, where she dwelt seven years, when she was out of the Land of the Jewes, for bread of King Herod. And there lyeth the body of S. Barbara Virgin; and there dwelt Ioseph when he was sold of his brethren. And in Babylon Nabuchodonosor put the Children into the Fire, because they worshipped the true God: these Children were called Ananias, Azarias, and Misael (as the Psalm of Benedicite saith) but Nabuchodonosor called them thus, Sadrak, Misak, and Abed-nego, that is, God glorious and victorious, God over all Kingdoms, and that was for miracle, that he made God's Son, as he said, go with those Children through the Fire. There dwelleth the Souldan, for there is a fair City and a strong Castle which standeth upon a Rock. In that Castle are alwaies dwelling to keep the Castle, and to serve the Souldan above eight thousand persons, that take all their provision at the Souldans Court. This I well know, for I dwelt with him a great while a Souldier in the Wars against the Medians or Arabians, and he would have married me unto a great Princesse if I would have forsaken my Faith.

CHAP. XII.

Here followeth of the Souldan and of his Kingdoms that he hath Conquered, which he holdeth still by force.

AND ye shall understand that the Souldan is Lord of seven Kingdoms, which he hath Conquered and gotten to him by strength: and these be they, the Kingdom of Canopat, the Kingdom of Egypt, the Kingdom of Jerusalem, whereof David and Solomon were Kings; the Kingdom of Surp, whose chief City is Damalle or Damascus, the Kingdom of Alape in the Land of Dameth, the Kingdom of Arabia, which was one of the three Kingdoms that made offering to our Lord when he was born. Many other Isles he holds in his

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his hand. He holdeth Calappas, that is a great benefit unto him, being among them of Ropes Ile, and that Vale is cold. And then men go up to the Mount of S. Katherin, and that is much higher then the Mount of Moses.

And this S. Katherin hath no Image in any Church or Castle nor other dwelling place, but there is a Hill of Stones gathered together about the place where she was buried. There was wont to be a Chappell, which now is wholly cast down, but a great part of the Stones is there left.



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And under the foot of Mount Sinai is a Monastery of Monks, and there is the Church of S. Katherine, wherein be many Lamps burning, and they have oyl Olive enough to eat and to burn, and that they have by Miracle: for they say there come certaine of all manner of Birds every year once, like pilgrimes, and each of them bringeth a Branch of Olive, in token of offering, whereof they make much Oyl.

CHAP. XIII.

For to returne from Sinai to Ierusalem.



Now when a man hath visited the holy place of S. Katherine, and he will turn to Ierusalem, if he shall first take leave of the Monks, and recommend him specially to their prayers, then those Monks will freely give to Pilgrims Victuals to passe through the wilderness to Hurry, so much as shall last thirteene dayes journey. And in that wilderness dwell in my Arabians that men call Bedons and Ascopards: These are folk that are full of all manner of ill conditions, and they have no Houses but Tents, which they make of Beasts Skins as of Cammels and other Beasts which they eat, and there under they lie: and they seek to dwell in places where they



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may finde water, near the Red Sea, for in that Wildernesse is great want of water: and it falleth out, that where a man findeth water one time, hee findeth it not another time. And therefore make they no Houses in those Countreys. These men that I speak of, till not the Land, for they eat no bread, except it be those that dwell neare a good Town, and they roast their Fish and Flesh upon hot Stones against the Sun, and they are strong men and warlike, but they doe little but hunt wilde Beasts for their sustenance, and they set not by their lives, therefore they dread not the Souldan nor any Prince of the World. And they had great Warre with the Souldan, at the same time that I was with the Souldan. They beare but a Shield and a Speare to defend them with, and they use no other Armour, but they winde their Heads with a Linen Cloth.



CHAP. XIV.

When men are passed this Wildernesse, then to come
again to Ierusalem.



And when men have passed this Wildernesse, to come to Ierusalem they passe by Berseba, that was sometime a faire and a rich Town of Christians, and yet is there some of the Churches left; and in that

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that Toun dwelt Abraham the Patriark. This Toun of
Berseba was founded by Vrias, on whose Wife David begat
Solomon the King, that was King of Jerusalem, and of the
Twelve Tribes of Israel, and he reigned forty years: and
from thence men go to the Vale of Chyon, that is from thence
neer twelue miles, and some call it the Vale of Hambze, and
it is called the Vale of Tears, forasmuch as Adam in that
Vale bewailed an hundred years the death of his Son Abel,
whom Cain slew. And this Chyon was sometime the princ-
pall City of the Philistines, and there dwelt Gygants, and it
was free, so that all that had done evill in other places were
there sated. In Chyon Ioshua and Caleb, and their Company
came first to espy how they might win the Land of Promise.
In Chyon David reigned first seven years and a half, and in
Jerusalem he reigned two and thirty years and a half: and
there be the Graves of the Patriarks Adam, Abraham, Isaac,
and Jacob, and of their Wives, Eve, Sara, Rebecca and
Leah: and they lie in the side of the Hill. And beside this Hill is
a right faire Church builded after the fashion and manner of a
Castle, which the Saracins kepe right well, and they have the
place in great worship for the Holy Patriarks like that
lie there, neither do they suffer either Christians or Jewes
to come therein except they have speciall leave of the Souldan,
for they hold Christians and Jewes but as Hounds, therefore
they come not to that Holy Place, and they call the place
Spelunk, or Deutle Cave, or Double Grave, or one speth
upon another. The Saracins call it in their Language Caria-
serba, that is, the place of the Patriarks: and the Jewes call
it Abboth, and in that place was Abrahams House, when he
sat in his doore, and saw thre persons, and worshipped but one,
as holy writ witnesseth, saying, Tres videt, & unum ado-
ravit; that is, He saw thre, and worshipped but one.

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CHAP. XV.

Here followeth a little of *Adam* and *Eve*, and other things.



AD not far from that place is a Cave in a Rock, where *Adam* and *Eve* dwelt, when they were driven out of *Paradise*, and there got their Children. And in that same place was *Adam* made, as some men say, for men called that place sometime the field of *Damascus*, for it was in the City of *Damascus*, and from thence he was translated into *Paradise*, as they say, and afterward he was driven out of *Paradise*, and put there again: for the same day that he was put into *Paradise*, the same day he was driven out, as some as be fained. And there beginneth the Ile of *Chyon* that last is neare to *Jerusalem*, where the Angel bade *Adam* that he should dwell with his wife, and there they begot *Seth*, of which kindred *Iesus Christ* was borne. And in that Vale is the Field where men draw out of the Earth a thing which in that Countrey they call *Camball*, and they eat it in stead of Spice, and beare it to sell, and they say, men cannot digge there so deep nor so wide, but it is at the years end full again up to the sides through the Grace of God. And two miles from *Chyon* is the Grave of *Lor*, that was *Abrahams* Brother.

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CHAP. = XVI.

Of the Dry Tree.



When a little from Chyon is the Mount of
Pambze, of the which Mount the Vale took
his name, and there is an Oake Tree, that
the Saracens call Dypze, remaining since
Abrahams time. This Tree is commonly
called the dry Tree, and they say it hath been
from the beginning of the World, and was
sometimes green, and did beare Leaves, unto the time that
our Lord dyed, as did all the Trees of that kinde in the World
and yet there are many of those in the World. And some
Prophecies say, that a Lord or Prince of the West side of the
World shall win the Land of Promise, that is, the Holy Land,
with the help of Christians, and hee shall worship God un-
der that Tree, and the Tree shall wax graine and beare
Fruit and Leaves, through which miracle many Saracens
and Jewes shall be turned to the Christian Faith, and there-
fore they doe great worship thereto, and keep it very charyp.
And yet though it be dry, it hath a great vertue, for certainly
hee that hath a little thereof about him, it healeth the sick-
nesse called the Falling Evil. It hath also many other ver-
tues and therefore is holden very precious.

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CHAP. XVII, From Ebron to Bethelcm,



From Ebron men goe to Bethelcm in half a day, for it is but fife miles, and it is a very faire way, and through pleasant woods. Bethelcm is but a little City, long and narrow, and was walled and enclosed with a great ditch: it hath been formerly called Ephrata, as holy writ saith, Ecce audivimus eum in Ephrata, &c. that is, I have heard of the same at Ephrata. And neare the end of the City towards the East, is a very faire and goodly Church, which hath many Towers & Pinacles very strongly built. Within that Church are foure and forty great marble Pillars: and not far from this Church is a Field which flourished very strangely, as you shall hear.

CHAP. XVIII. Of a faire Maiden that should be put to death, wrongfully,



The cause is, forasmuch as a faire Maiden, that was accused in wrongfully, for that she had don Fornication, for which cause she was doomed to die, & to be burnt in that place, to which she was led. And as the wood began to burn about her, she made her prayer to our Lord, as she was not guilty of that thing, that he would help her, that it might be known to all men. And having thus prayed, she entered the fire, and those Branches that were burning became red Roses, and those that were not kindled became white Roses, and these were the first Roses that any man ever saw: and so was the Maiden saved through the Grace of God, wherefore that Field is called the Field that God flourished, for that it was full of Roses. Near the Quire of the Church aforesaid, at the right side as men come downeward twelve steps, is a place where our Lord was born, which

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Is now built with Parble, and trimmed with gold, azure, and other colours. A little thence, about thre paces is the Crib of the Dr of the Ass, and neer that is the place where the Star fell that led the thre Kings, Iasper, Melchior and Balthasar: these thre Kings offered to our Lord Incense, Gold, and Myrrhe, and they met together through the miracle of God in a City called Casaks, which is thre and thirti dayes journey from Bethselem, yet were they at Bethselem the fourth day after they had sen the Star. Under the Cloyster of this Church eighteen degrees, at the right side is a great Pit where y bones of the Innocents lie, & by that place is y Tomb of S. Hierome, who translated the Bible and the Psalter out of Chzeu into Latine. And neer unto that Church is the Church of S. Nicholas, where our Lady rested her, when she was delivered of Child: and so much as she had so much milk in her Breasts that payned her, she drew it out upon the red Stones or Parble, and people say that yet may the traces be sen white upon the Stones. Ye shall understand also, that they that dwell in Bethselem are Christians, and there are fair Vines all about the City, and great plenty of wine: but their Book that Mahomet gave them, which they call Alkaron, and some call it Pallap, and some call it Harne, forbiddeth them to drinke any wine: for in that Book Mahomet curseth all that drinke of that wine, and all that sell it. And some men say that he once slew in his drunkenesse a good Hermit whom he much loved, and therefore he cursed the wine, and them that drinke wine, but his malice is turned to himself, as holy Writ saith: Et in verticem ipsius iniquitas ejus descendit, that is, His wickednesse shall descend on his own head. The Saracins also eat neither Geese nor Swines flesh, for they say it is hzother to man, and was forbidden in the Old Law. Likewise, in the Land of Palestine, and in Egypt they eat little Meale, or Beef except it be so old that it may no more travell or work: not because it is forbidden, but they keep them for tilling of their Land.

In this City of Bethselem was King David bozne, he was King of the Land of the Jewes, and reigned in Hierusalem, and had fourty Wives, and thre hundred Concubines. And at Bethselem toward the South side, is a Church of Saint Markore, that was Abbot there, for whom they made much

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sozrow when he dyed: and it is shewed there how he made lamentacion when he dyed, and it is a piteous thing to behold. From Bethlehem to Hierusalem is two miles, and in the way to Hierusalem, half a mille from Bethlehem, is the Church where the Angel told the shepheards of the Birth of Christ. In that way is the Tomb of Rachel that was mother to Ioseph the Patriark, who dyed as soon as Benjamin was bozne, and there she was buryed, and Iacob her Husband set twelbe great Stones upon her. In this way to Hierusalem are many Christian Churches by the which men go.

CHAP. XIX. Of the City Ierusalem.



E to speak of Hierusalem, ye shall understand that it standeth faire among Hills, and there is neither Riber nor Well, but Water commeth by Conduit from Chzon. Also ye shall understand that at first it was called Jebus, and since it was called Salem, unto the time of King David, who called it Hierusalem, and so it is called yet. And a about Hierusalem, is the Kingdom of

Sury, and there by is the Land of Palestine and Askalon: but Hierusalem is in the Land of Iuda, and it is called Iudah, for Iudas Machabeus was king of that Land; and it bordereth also upon the Kingdom of Araby on the Southside, on the West side on the great Sea, on the North side on the Kingdom of Sury, and the Sea of Syppres. About Hierusalem, are these Cities: Chzon at eight miles, Jericho at six miles, Barsabe at eight miles, Askalon at eighteen miles, Jaff at twenty and five miles, Ramatha at four miles.

This Land of Hierusalem hath been in the hands of divers Nations, as Iewes, Cananites, Assyrians, Persians, Macedonians, Greeks, Romans, Christians, Saracens, Barbarians, Turks, and many others. For Christ will not suffer lewd sinners long to possesse it, be they Christians or others. And now hath that Land been holden by Infidels an hundred years and moze, but God grant they may not hold it long.

CHAP.

CHAP. XX.

Yet of this holy City Ierusalem.



A Dye shall understand that when men first come to Ierusalem, they go first on Pilgrimage to the Church where the holy Gabe is, the which was out of the City on the North side, but it is now closed in with the Wall of the Town. And there is a fair Church, round, all flat above, and well covered with Lead: and on the West side is a fair and strong Tower for Bels: and in the midst of the Church is a Tabernacle, made like a little House,



in manner of a half Compass, very richly trimmed with Gold, Azure, and other Colours. On the right side is the Sepulchre of our Lord Christ: and the Tabernacle is eight foot long, five foot wide, and eleven foot high. And it is not long since the Sepulchre was all open, so that any man might then touch it: but because the Folkes that came thither, spoiled and brake the stones all in peces, therefore hath the Souldan made a Wall about the Sepulchre, that no man may touch it. On the left side is a Window, where

to are many Lamps lighted: and there hangeth a Lamp burning before the Sepulchre, which they lay on Good Friday goeth out by it self, and lighteth again by it self at the houre that our Lord rose from death to life. And within that Church upon the right side of Mount Calvary, where our Lord was

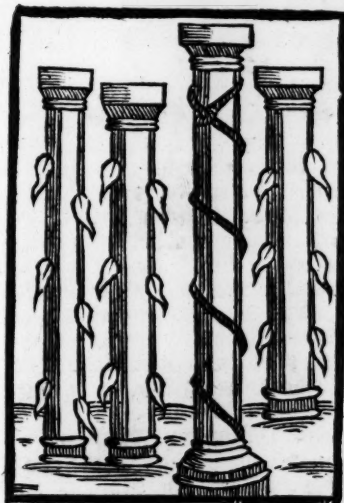
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Crucified, the Crosse was set in a Portey in the Rock, that is white of colour, and mingled with a little red, and upon that Rock dropped the blood of the wounds of our Lord, when hee was nayled on the Crosse, and that is called Golgatha, and men go up to that Golgatha upon steps: and in that Portey was Adams Head found after Noahs Flood, in token that the sinne of Adam should be redeemed in the same place: and upon that Rock Abraham offered sacrifice to our Lord, and there is an Altar, and before that Altar lyeth Godfrey of Boloyne, Baldwin, and others, that were Christians, and Kings of Hierusalem.

Likewise where our Lord was crucified it is written, Hic Deus, Rex noster, ante secula operatus est salutem in medio terræ, that is, This God our King, before the world, hath wrought health in the midst of the Earth. Upon this Rock also where the Crosse was fixed, is written within the Rock, Quod vides est fundamenta totius mundi, & huius fidei; that is, That thou seest is the ground of all the world, and of this Faith. We shall understand also, that when our Lord dyed he was two and thirty yeeres old, and three moneths, yet the prophesie of David saith that he should live forty yeeres, when he saith thus, Quadraginta annis proximus fui generationi huic, that is, Forty yeeres was I neighbour to this Generation: and thus it should seem that Prophesie is not true, but it is. For in old time men counted but ten moneths to a yeer, of which March was the first, and December the last: but Caius Cæsar that was Emperour of Rome, added to these, two moneths more, January and February, and ordained the yeer of twelve moneths, that is, three hundred sixty five dayes without Leap yeer, the proper course of the Sun, and therefore after the accounting of ten moneths to the yeer, he dyed in the fortieth yeer, and after our yeeres of twelve moneths it is thirty two yeeres and three moneths.

Also within Mount Calvary at the right side, there is an Altar where the Pillar lyeth that our Lord was bound to when he was scourged, and there by are three other Pillars, that alway drop water, & some say that those Pillars weep for our Lords death. And neer this Altar in a place forty steps deep was found the very Crosse, by the knowledge of S. Elene, under a Rock, where the Jewes had hid it. And they found
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three Crosses, one of our Lord, and two of the Thieves. These Crosses S. Elene tryed upon a dead body, that did rise as soon as the very Crosse of our Lord was laid upon him, and there by in the Vale is the place where the foure Pailes of our Lord were htd, for hee had two in his hands, and two in his feet, and with one of those Pailes the Emperour of Constantnople did make a Widle for his Horse to beare him in Battell, by the vertue wherof hee overcame his Enemies, and won all the Land of

Asia, Turkey, Damasse the more and the lesse, Sury Hierusalem, Araby, Persia, and Melopotamia, the Kingdoms of Asape, Egypt the high and low, with many other Kingdoms, even almost all unto Inde the lesse, that then were Christened: and there were at that time many good men and holy Hermits, of whom the Book of the Fathers Libes make mention, but now they are inhabited by Pantins and Saracins: yet when it pleaseth God, as these Lands were lost through the sin of Christians, so through the help of God by Christians they shall be wonne againe. In the middelt of this Church is a Tombe, in the which Ioseph of Aramathea laid the body of our Lord when hee had taken him off the Crosse, and upon the same place did he wash the feet of our Lord, and that place men say is the middelt of the world.

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CHAP. XXI.

Of the Church of the holy Sepulcher.



Whin that Church by the Sepulcher, on the North side, is the place where our Lord was Imprisoned, and there is a part of the Chaine with the which he was bound, and there hee appeared first to Mary Magdalene when hee was risen from death, and she thought he had bene a Gardiner. In the Church of the Sepulchre was wont to be Carmons of Saint Benet, and they had a Bishop, and the Patriark was their Soberaign: and without the dores of the Church on the right side, as men goe up eightene steps, our Lord said to his Mother, Mulier Ecce filius tuus; that is, Woman, behold thy Sonne: Deinde dixit Discipulo, Ecce mater tua; that is, then afterward he said to his Disciple, behold thy Mother. And these words hee said when hee hanged upon the Crosse. And upon these steps went our Lord when he bare the Crosse upon his shoulder, and under these Stairs is a Chappel where the Priestes sing. And neare there is the Stone where our Lord rested him when hee was weary with bearing of the Crosse. And ye shall understand that before the Church of the Sepulchre is a most strong City, and the great plains that is betwene the City and the Church on the East side without the walls of the City, is the Vale of Iosaphat that connecth even to the walls.

In this vale of Iosaphat, without the City is the Church of S. Stephen where hee was stoned to death, and nere by is a Gate builded that may not be opened. Through this Gate our Lord entred on Palm-Sunday upon an Asse, and the Gate opened unto him when hee would goe to the Temple, and in full hard Stones there are three steps like the steps of an Asse, which the people say are the steps of the Asse that our Lord did ride on. Before the Church of the Sepulchre, two hundred paces, is a great Hospitall of Saint Iohn, in the which Hospitall are fifty foure Pillars made of Stone. And to
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goe toward the East from the Hospitall, is a right faire Church that men call our Lady the Great, and then is there another Church by that, that men call our Lady of the Latene: and there it was that Mary Cleophe, and Mary Magdalene rent their Haire when our Lord was put to death.

CHAP. XXII.

Of the Temple of God.



And from the Church of the Sepulchre, toward the East at seventene paces, is Templum Domini; that is a faire House, and it is all round, and right high, and covered with Lead, and it is well paved with white Marble, but the Saracins will suffer no Christians nor Jewes to come therein, for they say, that such sinfull men should not come in that holy place, but I was suffered to goe in, and into other places, where I would, for I had Letters of the Souldan, with his Great Seale, and commonly other men have but of his Signet, and men beare his Letter with his Seale before them, hanging on a Spear, and men doe great worship thereto, and they kneel to it, and adore it, as if it were a God: also those men to whom it is sent, before they take it.

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doe both thereto, and they take it, and lay it upon their heads, and afterward they kisse it, and then they read it, all bowing with great worship, and then they proffer them to dos all that the Wynger will. And in this Templum Domini were wont to be Canons Regulars, and they had an Abbot to whom they were obedient. In this Temple was Charlemaine when the Angel brought him the Precepts of our Lord when hee was circumcised, and after King Charles brought it to Acon into our Ladies Chapel.

CHAP. XXIII.

Yet of the Temple of God.



AD ye shall understand that this is not the Temple that Solomon made, for that Temple lasted but one thousand one hundred and two years. For Titus, Vespasian his Son, that was Emperour of Rome, laid siege against Hierusalem, for to discomfit the Jewes, because they had put Christ to death without leave of the Emperour. When he had taken the City, hee burnt the Temple and cast it down, and took all the Jewes, and put to death eleven hundred thousand, and the rest he imprisoned, and sold thirty for a penny: for hee said

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said that they bought Jesus Christ for Thirty Pence. And since Iulian Apostata gave leave to the Jewes to build the Temple of Hierusalem again, but he took his Law: And when the Jewes had builded again the Temple, then came the Earthquake (as God would) and cast down all that they had made. Since that, Adrian the Emperour, who was of Troy, made Hierusalem again, and the Temple in that same manner that Solomon made it, and commanded that no Jew should dwell there, but Christians, for although he himself was not a Christian, yet he loved the Christians more then other men, save men of his own faith. This Emperour did also inclose and wall the Church of the Holy Sepulchre within the City, that before was farre without the City, and he would have changed the name of Hierusalem, and called it Helam, but that name lasted not long. And ye shall understand that the Saracens do worship in that Temple, and they say that place is Holy, and when they go in, they go bare foot: and before I and my Fellowes came herein, we put off our harnesse, and came bare footed into the Temple, and thought that we ought to do as much or more then they that were Infidels. And this Temple is threescore and thre Cubits in wideness, and as much in length, and thirty two Cubits in heighth, and covered with Lead, and it is within full of Pillars of Marble. And in the midst of the Temple is an Altar of twenty and four steps of heighth. This place the Jewes called Sanctus Sanctorum; that is, Holy of Holiest: and in that place cometh none but their Prelate that maketh their Sacrifice, and the people sit all about in divers Seats, as they are in Dignity: and there bee four entrings into the Temple, and the Doores are of Cypres, and within the East Dooze our Lord said, Here is Hierusalem. And on the North side within the Dooze is a Fountain, and it runneth out: of the which Holy Writ saith, eakets and salth, Vidi aquam egredientem de Templo; I saw water coming out of the Temple. And upon the other side is a Rock that men called sometime Porvach (but after it was called Belet) and there is the Ark of God, with some reliques of the Jewes. This Ark did Moses carry with him to Home, when he had discomfited the Jewes.

In that same Ark were the Ten commandments, and

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Arons Rod, and Moses Rod, with which he parted the Red sea, when the People of Israel passed through on dry foot: and there was the Vessel of Manna, the Clothing and Ornaments, and the Tabernacle of Aaron, and a square Table of Gold, with twelve precious Stones, and a Box of Jasper graven with four fingers, and eight Names of our Lord within, and seven Candlesticks of Gold, and four Censers of Gold, and an Altar also of fine Gold, and four Lyons of Gold, unto the which they had a Cherubin of Gold twelve spans long, and a Tabernacle of Gold, and also twelve Trumpets of Silver, and a Table of Silver, and seven Barley Loaves, and many other Reliques that were before the Passivity of Christ.

Upon the Rock slept Jacob when he saw Angels go up, and said, vere locus iste sanctus est, & ego ignorabam; that is, Surely this place is holy, and I wist not. And there the Angel changed Jacobs Name, and called him Israel.

In that same place also David saw the Angell that slew the People with a Sword and put it all bloody into the Sheath. And on this Rock was S. Simeon, when he received our Lord into the Temple: and on this Rock seat he him when the Jewes would have stoned him, and the Rock rent in two, and in that Cleft he hid him, and after came down and gave him Light.

And on this Rock sat our Lady and learned her Psalter. There likewise our Lord forgave the sins of the woman that was taken and found in Adultery: and there was our Lord Jesus Circumcised, and there the Angel denounced to Zachary the Passivity of S. John Baptist. And there first offered Melchisedech Bread and Wine and Water to our Lord in token of the Sacrament that was to come: and there David prayed to our Lord for mercy, for him and for his people, when he saw the Angel say his people, and our Lord anon heard his Prayer, and therefore he would have made the Temple in the place, but our Lord Jesus Christ forbade him by an Angel, for he had committed murder in consenting to the slaying of the good Knight Uriah, for to hate his Wife, therefore all that he had prepared for the building of the Temple, he left to Solomon his son, and he built it, and prayed to the Lord, that all those that prayed in that place, devoutly, and with good heart, that he would heare their prayer, and grant that they fervently
asked,

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asked, and the Lord granted it, wherefore Solomons Son called it the Temple of Counsell, and help of God.

Without the doores of that Temple is an Altar, where the Jewes were wont to offer Robes and Turtles, and in that Temple was Zachary slain, and on the Pinnacle the Jewes set S. James that was the first Bishop of Hierusalem. And a little from this Temple on the right side is a Church covered with Lead, that is called the School of Solomon. Towards the South is the Temple of Salom, which is a great place, and they were the Founders thereof and of their Order, and in that Templum Domini dwell Cannons.

From this Temple toward the East six and twenty paces in a corner of the City, is the Bath of our Lord: and this Bath was wont to go to Paradise: and not far thence is our Ladies Bed, and neare that is S. Simcons Tomb. Without the Cloyster of the Temple toward the South is a fair Church of S. Anne our Ladies Mother, and there was our Lady conceived, and before that Church is a great Tree, which began to grow that same night. And as men go down from that Church two and twenty steps, lyeth Joachim our Ladies Father in a Tomb of Stone, and there neer was laid sometime S. Anne, but S. Elena did translate her to Constantinople. In this Church is a Well in manner of a Cestern, that is called Probatica piscina, that hath five enterings, and into that Cestern an Angel was wont to descend and stir the water, and what man had bathed first therein, after the stirring, was made whole, what disease soever he had. There was the man of the Palsie made whole, who had been sick eight and thirty yeers: And there beside was the House of Pilate, and a little from that the House of King Herod, who slew the Innocents.

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CHAP. XXIV. Of the Herod King.



This King Herod was a very wicked man, and a Tyrant: for he did first and foremost slay his wife, whom he loved full well, and for the great love of her he went out of his wits, and so was he a long time, and afterward he came again to himself. And after he slew his own Childzen that he had gotten of the said wife, and commanded likewise his second wife to be slain, and a son that he had begotten of her, and after that he slew his own Mother, and he would also have slain his own Brother, but his Brother dyed suddenly, and thus he did all the ill that he might. And then he fell sick, and when he saw that he should die, he sent for his Sister and all the great Lords of the Countrey, and when they were there, he did put all the Lords into a Tower, and said to his Sister, he wist well that the men of the Countrey would make no sorrow for him when he was dead, and therefore he made her to swear unto him that she would smite off the heads of the Lords every one after his death, and then would men of the Countrey make sorrow for his death, in regard of the Noble mens deaths: and then he made his last Testament. But his Sister fulfilled it not as pertaining unto the death of the Lords, for as soon as he was dead, she delivered the Lords out of the Tower, and sent every one home to their houses, and told them what her Brother commanded her to do unto them. And ye shall understand that in that time were there Herods of great name. This of whom I speak, was called Herod Ascalonite, and he that did smite off S. Iohn Baptists Head, was called Herod Antipa, and the third was called Herod Agrippa, and he did slay S. Iames, and put S. Peter in Prison.

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CHAP. XXV.

Of Saint Salvators Church.

A little within the City is S. Salvators Church, and therein is Saint Iohn Chrysostomes Arm, and the most part of Saint Stephens Head.



And on the other side, toward the South, as we go to Mount Ston, is a faire Church of S. Iames, where his head was smitten off, and there is the Mount Ston and a faire



Church of God and our Lady, where she was dwelling, and dyed, and there was sometime an Abbey of Canons Regulars, and

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and from that place she was borne of the Apostles unto the Vale of Iosaphat. And there is the Stone that the Angel bare to our Lady from Mount Sinay, and it is of that colour that the Rock of Saint Katherin is of: and there beside is the Gate where our Lady when she was with Child went through to Bethlehem.

And at the entring of Mount Sion is a Chappel, and in that Chappel is that great and large Stone, with which the Sepulchre was covered when Christ was layd therein: the which Stone, as it is writtten, the three Marias saw turned upward when they came to the Sepulchre, and they found an Angel that told them that Christ was risen from Death to Life: and there is a little Pillar to the which our Lord was bound and scourged: and there was Annas House, that was Bishop of the Jewes at that time: and in that same place deyned S. Peter our Lord thrice before the Cock crew, and there is a part of the Table, at which Christ eat his last Supper with his Disciples: and yet there is the Well with Water, out of which the Disciples feet were washed: and neare by also is Saint Stephens Grave: and there is the Altar where our Lord heard the Angel sing: and there appeared Christ first to his Disciples after his Resurrection, when the Gates were shut, and said, Pax vobis, that is, Peace be to you: and upon that Mount appeared Christ to Saint Thomas and bade him feele his wounds, and that was eight dayes after his Resurrection, and then he beliebed perfectly and said, Dominus meus & Deus meus, that is, My Lord, my God.

In that same Chappel behind the high Altar, were all the Apostles on Whitsunday, when the Holy Ghost descended on them in likenesse of Fire, and there God made peace with his Disciples: and there slept Saint Iohn the Changelist on our Lords breast, and saw in his sleep many secret things of Heaven.

Also Mount Sion is within the City, and it is a little higher then the other side of the City, and that City is stronger on the one side then on the other, for at the foot of Mount Sion is a faire and strong Castle, which the Souldan did cause to be made there.

On Mount Sion was King David buryed and Solomon, and many other Kings of Hierusalem, and there is the place
where

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where St. Peter wept full bitterly, when hee had denyed our Lord: and a stoncs cast from that, is another place where our Lord was iudged, for at that time was Caiaphas House there, and betwene the Temple of Solomon and Mount Sion is the place where Christ rayled the Maiden from death to life. Under Mount Sion in the Vale of Iosaphat, is a Well called Paratazy Sillo, there was our Lord washed after he was Baptized. And there by is the Tree on the which Iudas hanged himselfe for despaire, when hee had sold and betrayed Christ.



And there by is the Synagogue where the Bishops of the Jewes and Pharises came to hold their Councell, and there Iudas cast the thirty peces before them, and said, peccavi, tradens sanguinem iustum; that is, I have sinned, in betraying the Innocent Blood.

CHAP, XXVI.

Of the Field Acheldemack which was bought with the thirty pieces.

On the other side of Mount Sion, toward the South a stoncs cast, is the Field that they bought with those thirty peces for the which Christ was sold, that men call Acheldemack, that is, the Field of

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of blood: in that Field are many Tombs of Christian men; for there be many Pilgrims buried. And also in Hierusalem toward the West is a faire Church, where the Tree grew, of the which the Crosse was made: and there by is the Church where our Lady met with Elizabeth when they were both with Child, and Saint Iohn stirred in his Mothers Womb, and did Worship to our Lord his Maker: and under the Altar of this Church is the place where Saint Iohn was born, and there by is the Castle of Emmaus.

CHAP. XXVIII.

Of Mount Ioy.



Two miles from Hierusalem is Mount Ioy, this is a faire place, and there lieth Samuel the Prophet in a faire Tomb. It is called Mount Ioy, for there those that travell, first in Hierusalem. And in the middle of the Vale of Iosaphat is a little River that is called Tzrens Cedron, over which lies the Tree for men to passe over, of which the Crosse was made. In this Vale is a Church of our Lady, and her Sepulchre, and she was threescore and twelve yeares of Age when she dyed. And there nere is the place where our Lord forgave S. Peter his sins and misdoings which he had done. Heare unto that, is a Chappel where Iudas killed our Lord, that men call Gethsemane, when he was taken of the Iewes, and there left Christ his Disciples before his Passion, when he went to pray, and said, Pater, si fieri poterit transcat a me calix ista; that is, Father, if it may be done, let this Cup passe from me. And there by is a Garden where our Lord sweate both blood and water: and there is the Tomb of King Iosaphat, of whom the Vale had the Name: and on the side of that Vale is the Mount Olive, and it is called so, for there grow many Olive Trees, and it is higher then Hierusalem, and therefore from that Hill men may see into the Streets of Hierusalem, and between the Hill and the City is nothing but the Vale of Iosaphat, and that is not very large, and upon that Hill stand

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God our Lord when he ascended into Heaven, and yet samely there the Sep of his left foot in the Stone: and there is an Abbey of black Cannons, that was great somtimes, but now there is but a Church; and a little spence eighteen paces, is a Chappel and there is the Stone on the which our Lord God sate, when he preached and said thus: Beati pauperes spiritu, quoniam ipsorum est regnum celorum: that is, Blessed be they that are poore in spirit, for their is the Kingdom of Heaven. And there he taught his Disciples their Paster-noster. There also is a Church of that blessed woman Mary Egyptian, and there is she buried. And upon the other side, toward the East, there holm stows from thence, standeth Bethphage, where our Lord Iesus Christ sent Peter & James for to fetch the Ass on Palm Sunday.

CHAP. XXVIII.

Of the Castle of Bethania.



Here toward the East is a Castle that men call Bethania, and there dwelt Simon the Leper that harboured our Lord, and them that were baptized of his Disciples, and he was called Iulian, and was made Bishop, and that is he that men call an for good Habour. In that same place our Lord forgave Mary Magdalene her sins, and there she washed his feet with teares, and wiped them with her Haire: and there was Lazarus raised after he had ben four dayes dead.

CHAP. XXIX.

Of Iericho and other things.



At the returning to Mount Olivet, is the place where our Lord wept upon Ierusalem, and there by our Lady appeared to S. Thomas after her assumption, and gave him her Girdle: and there by is a Stone on which our Lord sate often and preached. And there is mount Galle, where the Apostles were gathered when Mary Magdalene told them of Christs rising. Betwixen Mount Olivet and mount Galle is a Church, where the Angel told our Lady when she should die.

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And from Bethany to Jericho is five miles. Jericho was sometime a little City, but it is waisted, and now it is but a little Town: that Town took Ioshua through the Miracle of God, and bidding of the Angel, and destroyed it, and cursed those that should build it againe. Of that City was Rahab that common woman, that receiued the Messengers of Israel, and kept them from the perill of death, therefore she had a good reward, as Holy writ saith, qui cunque accipit prophetam in nomine meo, mercedem Prophetæ, &c. that is, hee that receiveth a Prophet in my name: hee shall receive the reward of a Prophet.

CHAP. XXX.

Of the holy places between Bethany and the River
Iordane, and other things.



Also from Bethany men goe to the River of Iordane, through the wilderness, and it is near a dayes journey betwixen. Toward the East is a great Hill, where our Lord fasted forty dayes: upon this Hill was Christ tempted of the Devil, when he said to him, command that these stones be made Bread: and there is an Hermitage, where dwelleth certain Christians, called Georgians, for S. George converted them: and upon that Hill dwelled Abraham a great while: and as men go to Jericho late the sick men crying, Iesu fili David miserere nobis, that is, Iesus the Son of David, have mercy upon us. And two mile from Jericho is the River Iordane. And ye shall understand that the Dead Sea parteth the Land of Iuda and Araby, and the water of that Sea is bitter, and it casteth out a thing that men call Asphaltum, as great peeces as an Houle: and Hierusalem is two hundred Furlongs from the Sea, and it is called the Dead Sea, because it runneth not, neither may any man or beast live therein, and that hath ben proved many times, for they have cast therein men that were iudged to death: nor no man may drink of the water: and if men cast Iron therein, it cometh up againe: but if a man cast a Feather therein, it sinketh, which is against kinde.

And



And thereabout growe Trees that beare Fruits of fater colour, and some ripe, but when a men breaketh or cutteth them hee findeth naught in them, but Coals and Ashes, in token that through the vengeance of God those Cities were burnt with the Fire of Hell.

And some men call that Lake the Lake of Asphaltid, and some call it the Pools of the Devil, and some call it the Sinking Pools, for the water thereof sinketh. There sank those five Cities through the wrath of God, that is, Sodom, Gomor, Aldema, Sahome, and Segor, for the sinne of Sodomy that raigned in them; but Segor through the prayer of Lot was saved a great while, for it stood upon an Hill, and yet appeareth much thereof above the water, and men may see the Walls in cleare Weather: and in this City of Segor, Lot was made drunk by his Daughters and lay with them, for they thought that God would have destroyed all the World, as he did with Noes Flood, and therefore they lay by their Father, that men might be born of them into the World. And at the right side of the Sea, standeth Lots Wife in a Pillar of Salt, because she looked back when the City sank down.

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CHAP. XXXI. Of Abraham and his Generacion.

And ye shall understand that Lot was Abrahams Son Abrahams Brother, and Sara Abrahams Wife, was Lots Sister: and Sara was ninety years old when she bare Isaac, and Abraham had another Son named Ismael, that hee had gotten of his Maiden Agar, and he was fourteen years of age when Isaac was born, and when Isaac was eight dayes old he was circumcised, and his other Son Ismael, was circumcised the same day and was fourteen years of age, therefore the Saracins that be of the Generation of Ismael, doe circumcise them at fourteen years of age, and the Jewes that be of the Generation of Isaac, doe circumcise them the eight day of their age.

And into that dead Sea shewelsaid, runneth the River Jordan, and maketh there an end, and this is within a mile of Saint Johns Church: and a little beneath that same Church Westward, were the Christians wont to bathe them: and a mile thence is the River Lath, through which Iacob went, when he came to Mesopotamia.

CHAP. XXXII. Of the River Iordane.

This River Jordan is no great nor wo dép River, but there is much good Fish therein, and there cometh from Mount Lybany two Rivers, that men call Jor and Dan, and of them it taketh the Name, and upon the one side of that River is Mount Gelboe, and there is a faire Plain. And on the other side men go by Mount Lybany, to the Desart of Pharaon. These Hills part the Kingdome of Sury, and the Countrey of Phenice. On that Hill grow Cedars, that beare long Apples, which are as much as a mans head. This River Jordan divideth Galile, and the Land of Idumea, and the Land of Batron, and it runneth into a Plain that men call Melbam, in the Saracins Language, and in English, Faire, because oftentimes there be kept great



great Fatres: and in that Plaine is the Tomb of holy Iob.

In this River Jordan our Lord was baptized, and there was the Voysce of the Father heard, saying: Hic est filius meus dilectus, in quo acquiesco, ipsum audite; that is, This is my beloved Son in whom I am well pleased, hear him. And the Holy Ghost descended on him, in likeness of a Dove; and so was there at his Baptism all the Trinity. And through the River Jordan passed the Children of Israel on dry foot, and they set up stones in the midst of the water, in token of that Miracle. And also in that River Naaman the Assyrian bathed him, who was Leprous, and he was made whole. And a little from thence is the City of Ay, the which Ioshua assailed and took. And about the River Jordan are many Churches, where Christians dwell. Also by the River Jordan is the Vale of Samaze, which is a fair Vale and plenteous.

CHAP. XXXIII.

Of many other Miracles.

As ye shall further understand, that as we go from the Red Sea, to passe forward to the Land of Promise, is a very strong Castle, that men call Cartan or Sermopes, that is,

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is the Kings Hill. This Castle did the King of France make, whose name was Bawdewin, who Conquered all the Land, and put it into the hands of Christians to keep, and under that Castle is a fair Town that is called Sabasch, and thereabout dwell many Christians under Tribute.

Then men go to Bazaroth, of the which our Lord had his Name, and from Bazaroth unto Jerusalem is threes dayes Journey. Also men go through the Province of Galilee, through Romasyn, through Sophyn, and over the high Hill of Estrain, where dwell Anna that was the Prophet Samuels Mother and there was he borne, and after his death was buried at Houn Jor, as I have said before.

And after men come to Sybala, where the Ark of God was kept under Helie the Prophet. And there made the people of Israel their Sacrifice unto the Lord, and there spake our Lord first unto Samuel. There also ministered God the Sacrament. Nere there by, at the right side is Gabaon, Rama, and Benjamin, of the which holy Writ speaketh. After that, men come to Sychar, that some men call Sychar, and that is in the Province of the Samaritans, and sometime there was a Church but it is all wasted, and it is a fair Vale, and plenteous, and there is a good City that men call People, and so from thence it is a a dayes Journey unto Jerusalem, and there is the Well where our Lord spake to the woman of Samaria: and Sychem is ten Miles from Jerusalem, and it is called People, that is, the new Town. And there is the Temple of Ioseph, Jacobs Son that governed Egypt, from thence were his bones brought and laid in the Temple, and thither came Jewes often in Pilgrimage with great Devotion: and in that City was Dinah, Jacobs Daughter, ravished, for whom her Brethren slew many men, and there by is the City of Corazin where the Samaritans make their Sacrifice.

On this Hill would Abraham have sacrificed his Son Isaac: and there near is the Vale of Dotan, and there is the Hill wherein Ioseph was cast by his Brethren before that they sold him, and it is two miles to Sychar, and from thence men come to Samary, that men call Sabassen, and that is the

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the chiefe City of that Countrey, and in that City was the Seat of the twelve Kings of Israell, but it is not so great as it was, and there was Saint Iohn Baptist buried between two Prophets, Helizeus and Abdon, but he was beheaded in the Castle of Marcerin, neare the Dead Sea, and was buried by his Disciples, at Samarie, and there did Iulian Apostata take his bones and burn them, for hee was at that time Emperour, but folk say that Fingar with the which hee shewed our

Lord, saying, Ecce Agnus Dei; that is, Behold the Lambe of God, would not be burnt, and S. Tecla the Virgin, did bring it unto Alphen, that is in the Mountains, in the which place they do it great worship: and there was S. Iohn Baptists Head closed in a Wall, but the Emperour Theodosius did take it out, for hee found it lapped in a cloth all bloody, and he bare it to Constantinople, and there is yet the one half of the Head: and the Vessel wherein his Head was laid when it was smitten off, is at Ceane, and they do it great worship. Some say that Saint Iohns Head is at Amiens in Picardy, and some say it is Saint Iohns Head the Bishop: I wot not, but to God it is known.

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CHAP. XXXIIII.

Of the Samaritans.



From Sebasteen or Samary to Hierusalem is twelve miles, and among the Hills of this Countrey is a Well that men call Fons Jacob that is, Jacobs Well, that changeth his colour four times in a yeer: for some time it is red, sometime clær, sometime greene, and sometime thick: and the men that dwell there are called Samaritanes, and they were converted by the Apostles, yet their Law varteish from the Law of Christians, as also from Jewes and Vanims. They beleebe well in one God that shall iudge all, and beleabe the Bible after the Letter, and they lap their heads in red linnen Cloth, that they may be known from others, for Sarasins wꝛap their heads in white Cloth, the Christians that dwell there in Blew, and the Jewes in Yellow: and in this Countrey dwell many Jewes paying Tribute as Christians do.

And if ye will know the Letters of the Jewes, they are these following, and are thus called: Aleph, beth, gimel, daleth, he, vau, zain, heth, teth, iod, caph, lamed, mem, nun, samech, ain, pe, zade, koph, reth, schin, tau.

CHAP.

CH AP. XXXV.
Of Galile.



Now this Countrey that I have spoken of, men go to the Plam of Galile, and leaue the Will on the one fide: for Galile, is a Province of the Land of Promise, and in that Province is the City of Naim, of Capernaum, and Bethsaida, where Saint Peter and Saint Andrew were boyn. Some men say that Antichrist shall be boyn at Corasim, and nourished at Bethsaida, but hee shall reign at Corasim, therefore saith holy Writ, Vx tibi Corasim, Vx tibi Bethsaida; that is, Woe be to the Corasim, woe be to the Bethsaida: But others say hee shall be boyn in Babylon, therefore said the Prophet, De Babylonia Coluber exit qui totum mundum devorabit; that is, Out of Babylon shall come a Serp. nt that shall devour all the World. Cana a chlef City of Galile is foure miles from Nazareth: of which City was the woman of Canaan, of whom the Gospel speaketh, and there our Lord did his first Miracle, when at the marriage of the Arch-decline hee turned water into wine. From thence men goe to Nazareth, which hath been a great City, but now there is but a little Town, and that unwalled: There was our Lady boyn, and of this City our Lord took his Name. At Nazareth also Ioseph took our Lady to Wife, when shee was fourtene years of age: There the Angel saluted her, saying, Ave, gratia plena, Dominus tecum, that is, Hail, full of grace, the Lord is with the. And there was sometime a great Church, but now there is but little roome, to receive the offerings of Pilgrims. There is the Well of Gabriel, where our Lord was wont to bathe him when hee was little. At Nazareth was our Lord nourished: and Nazareth is called the flower of Gardens, and it may well be so called, for there was nourished the Flower of Life, even our Lord Iesus Chyist. About halfe a mile from Nazareth is the bloud of our Lord, for the Jewes led him upon a high Rock, to cast him down & slay him but Iesus escaped them, and leapt to another Rock, where steps be yet seen, which they say are the steps of our Lord; therefore come when they are in danger of Thebes or Enemies, say

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thus : Iesus autem transiens per medium illorum ibat : and they say these Verses of the Psalter thrée times, Irruat super eos formido, & pavor in magnitudine brachii. Domine, fiant immobiles quasi lapis, donec pertranseat populus tuus, Domine, & populus iste quem redemisti. And so when this is said, a man may goe without any letting. We shall understand and know that our blessed Lady bare her Child when she was fifteen years of Age, and she lived with him thirty thrée years and thrée Months, and after his Passion she lived two and twenty years.

CHAP. XXXVI.

The way from Nazareth to the Mount or Hill of Tabor.



AND from Nazareth the Mount Tabor is thrée miles and there our Lord was transfigured before S. Peter, S. John, & S. James. And there they saw spiritually our Lord, Moses, and Elias the Prophet. For which cause S. Peter said, bonum est nobis hic esse, &c. that is, It is good for us to be here, let us make thrée Tabernacles. And our Lord Iesus Christ bade them that they should tell no man, untill the time that he was risen from death to life. From Mount Tabor a mile distance is Mount Hermon, and there was the City of Palm; before the gates of this City our Lord raised the Sonne of the widow that had no more children.

CHAP. XXXVII.

Of the Sea of Galile.



AND from thence men goe to a City that is called Tiberias, that butteth on the Sea of Galile, and though it be called the Sea of Galile, it is no Sea nor arm of the Sea, for it is but a Stream of fresh water, and it is more then a hundred furlongs long, and fifty broad, and therein are many good fishes, and by that same Sea stand many good Cities; therefore

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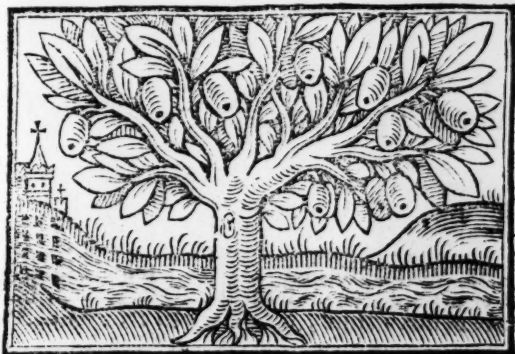
foze this Sea changeſh often his name after the Cities that ſtand thereupon, but it is all one water or Sea; and upon this Sea our Lord walked, and ſaid to Peter when hee came on the water, and was neare drowned: O exigua fide prædite, quid dubitaſti? that is, O thou of little faith, why doſt thou doubt?

CHAP. XXXVIII.

Of the Table whereon Chriſt eat after his Reſurrection,



In this City of Tyberias, is the Table that Chriſt eat on, with his Diſciples after his Reſurrection, and they knew him by breaking of bread, as holy Writ ſaith. Et cognoverunt eum in fractione panis, that is, They knew him in breaking of bread. And about the Hill of Tyberias, is a City, where our Lord ſaw five thouſand people with five Barley Loaves and two Fiſhes: In that City alſo did he caſt in anger a fire brand or burning ſtick after our Lord, but that ſame burning ſtick did



fall on the Earth, & (people ſay) out of the ſame ſtick grew preſently a Tree, which is worn a big Tree, and there groweth yet

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Yet, and the scales of the Tree be all black. Ye shall understand that the River Jordan beginneth under the Hill of Lybany, and there beginneth the Land of Promise, and it lasteth unto Bersabe of length, and from the South part to the South is ninescore mile; and of breadth from Jericho to Zaffe, it is forty mile. And ye shall understand that the Land of Promise beginneth at the Kingdom of Sury, and lasteth unto the Wildernesse of Araby.

CHAP. XXIX. Of strange manners and divers.



AND in this Countrey, as in many other Lands beyond the Sea, it is a custom when they have war, that if a City or Castle be besieged so strongly that they can send no Messengers to any Lords for succour, then they write their Letters, and binde them about the necks of Doves, and let them flye their wayes, because the Dove is of that nature, that she will returne againe to the place where she is bred; and thus they doe commonly in that Countrey. And ye shall understand that among the Sarasine, in many places dwell Christians under Tribute, and they are of divers manners, and have divers Lawes, though they
be

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hæ all Christians, and beleebe all well in our Lord God, the Father, the Sonne, and the holy Ghost, but yet they faile in the Articles of our Faith, and they are called Jacobins: For Saint Iames conuerted them to the Faith, and Saint Iohn Baptized them: and they say that men need onely to confesse their sins unto God, and not unto men, for they say that God had not one man confesse himself to another man. And therefore said David in this manner, Confitebor tibi Domine in toto corde meo, That is, Lord I will confesse my self unto thee with all my heart. And in another place hæ saith thus, peccatum meum cognitum tibi feci; That is, my trespasses I have made known unto thee. And in another place, Deus meus es tu, & confitebor tibi: that is, thou art my God and I will confesse my self unto thee. And in another place, Quoniam cogitatio hominis confitebitur tibi, that is, The thought of man shall be known unto thee. And they read often the Bible and Psalter, but they say not in Latine, but in their own language, for they say that David and other Prophets did so. And Saint Austen and Saint Gregory say, Qui scelera sua cogitat, & conversus fuerit, veniam sibi credat. That is, who so knoweth his sin, and turneth, he may beleebe to have forgiveness. And Saint Gregory saith thus, Dominus potius mentem quam verbum considerat: that is, our Lord taketh more heed to thought, then to word. And Saint Hillarius saith

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Faith, longorum temporum crimina ietu oculi, &c. That is, Sinnes that are done of old time, perissh in the twinkling of an eye, if hatred of them be in a mans heart. And therefore say they by these Authorities, that men should confesse them only to God, and this way the Apostles taught: but the Popes that came since, have ordained that men should confesse them to Priests and men as they are, and the cause is this: For they say, that a man that hath sicknesse, men may give him no good medicine except they know the kinde of sicknesse: also they say a man can give no good advice, except he know the sinne.



For there is a manner of sinne that is grieuouser to one man then it is to another, and therefore it is needfull that a man know and understand the kinde of sin.

And there be also other men that are called Surtepens, and they hold half our Faith, and half the Faith of the Greeks, and they have long Beards, as the Greeks have.

And there be others that men call Georgians, whom Saint George converted, and they do worship more the Hallowes of Heaven then others do, and they have their Crowns shaven: the Clerks have round Crowns, and the Lay-men have square Crowns, and they hold the Greeks Law. And there be others that men call Christians of girding, because they weare Girdles under

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underneath: some others called Nekozians, some Arrians, some Pubians, some Gregozians, and some Indians, that are of Prester Iohns Land, and every one of those have some Articles of our Beliefe. But each of them vary from other, and their variance were to much to declare.

CHAP. XL.

For to returne againe on this side Galilee.



Now seeing I have told you of many manners of men that dwell in the Countreys aforesaid, now will I returne againe to my way, for he that will turn from the Land of Galilee that I spake of, to come on this side, hee must goe through Damas, or Damascus that is a faire City, and full of good Merchandizes, and it is thre dayes journey from the Sea, and fife from Hierusalem: they carry their Merchandises upon Camels, Mules, Horses, Dromedaries, & other maner of Beasts, This City of Damas was founded by Helizcus, Abrahams seruant, who before Isaac was bozn should have ben his Heir: and there he named that City Damas. And in that place Cain slew his Brother Abel: and beside Damas is the Mount of Syze: in this City be many Physitians, and that holy man S. Paul was a Physitian there, to heale mens bodies, before hee was converted, and after he was a Physitian of Soules.

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Souls. And from Damas men goe to a place called our Lady of Sardmarck, that is fife milles from Damas, and it is on a Rock, and there is a faire Church and there dwell Christian Monks and Puns in that Church, between the City of Darky and the City of Raphano is a Riber called Sabatorp: which some say on the Saturday it runneth fast, and all the week else it standeth still and runneth not, or but a little. And there is another Riber that in the night freezeth fast, and upon the day no frost is seen. And so men go by a City that men call Berugh, and there those that will go to Cypres take Ship, and they arrive at the Haven of Sur, or of Tyre, and then goe on to Cypres: also men may goe right from the Haven of Tyre, and not come at Cypres, but arrive at some Haven of Grece. and by these wayes men come into the Countreys before spoken of.

CHAP. XLI.

How a man may go the shortest way to Hierusalem.

Now have I told you the furthest and longest wayes by the which men goe to Hierusalem, as by Babylon in Egypt, which is also called Wayze, and Mount Simey, and many other places, through the which men

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mengo to the Land of Promise. Now will I tell you the shortest way to Hierusalem, for many will go the long way, some for want of Company, and many other reasonable causes: and therefore I shall tell you shortly how a man may goe with little cost and in short time.

A man that cometh from the Land of the West, he goeth through France, Burgony, Lombardy, and to Venice, or to Gene or some other Haven of those Marches, and taketh there Ship, and goeth to the Ile Gresse, and so arriveth he in Græce, or else in Port Spyroch, or Malon, or Duras, or some other Haven of those Marches, and arriveth in Cypres, and cometh not in the Ile of Rhodes, but arriveth at Famagust, that is the chief Haven of Cypres, or else at Larnaton, and then taking Ship again, he passeth beside the Haven of Tyre, and cometh not to Land, and so passeth by all the Havens of the Coast, till he come to Jaffe, that is the next Haven to Hierusalem, for it is but twenty eight miles betwæen. And from Jaffe mengo to the City of Ramos, and that is but little thence, and it is a fair City, and beside Ramos is a faire Church of our Lady, where our Lord shewed himself unto her in three shadowes, betokening the Trinity; and there near is a Church of Saint George, where his head was smitten off, and then to the Castle Emaus, and then to the Mount Joy, and from thence Pilgrims see Hierusalem, and then to Mount Modyn, and then to Hierusalem. At Mount Modin, lyeth the Prophet Malache, and over against Ramatha is the Town of Donke, whereof the Prophet Amos was.

CHAP. XLII.

Of other wayes for to go by land to Hierusalem.



As much as many men cannot endure the trouble of the Sea, and better it is to go by Land although it be more pain: then a man shall go to one of the Havens of Lombardy, as Venice or another, and yee shall passe into Græce or Port Spyroch or another, and yee shall go to Constantinople, and shall passe the water that is called the Breach of Saint George, that is an arme of the Sea. And

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from thence ye shall come to Pulberath, and then to the Castle of Synople, and so to Capadocia, which is a great Countrey, wherein are many great Hills: and ye shall go through Turkey, and to the City of Sike, the which they won from the Emperour of Constantinople: and it is a fair City, and well walled, and there is a River that is called the Lay, and then men go by the Alpes of Mozmout, and through the Vale of Palezines, and the Vale of Ernaz, and so more easily to Antioche, which standeth richly on the River. And he that will go another way he goeth by the Romane Coast and the Romane Sea: on that Coast is a fair Castle that is called Flozage: and when a man hath passed the Hills, he cometh to the City of Portach, and to Artose, where is a great Bridge upon the River of Ferne, that men call Falloz; and it is a great River bearing Ships: and beside the city of Damas is a River that cometh from the Mount of Lebany, which is called Alban: at the passage of this River, S. Eustace lost his two Sons, when he had lost his Wife: and it runneth through the Plain of Chalcides, and to the great Sea. Then men go to the City of Ferminie, and so to the City of Ferne, and then to Antioche, and that is a faire City and well walled, it is two miles long, and there is a Bridge over the River, that hath at each Pillar a good Tower, and it is the best City of the Kingdom of Sury. From Antioch men go to the City of Locuf, and so to Geble, and to Tortouse, and there by is the Land of Lambze, and a strong Castle that men call Pambeke. And from Tortouse, men go to Tripoli on the Sea, and by this Sea men go to Dacres: and there is two wayes to Hierusalem, by the way on the left hand men come first unto Damas by the River Jordan, and on y^e right side men go through the Land of Flagme, and so to the City Caiaphas, in which City Caiphas was Lord, and some call it the Castle Vellerins, and from thence is two dayes journey to Hierusalem, and they go through Cesary, Philippi, Jaffe, Romas, and Cenus, and so to Hierusalem.

CHAP. XLIII.

Yet another way by land toward the Land of Promise.



Now have I told you some wayes by Land and by Water how men may go to Hierusalem. And there be many other wayes that men goe by, after the Countreys that they come from, neverthelesse they come all to one end: Yet is there a way all by Land to Hierusalem, and passe no Sea but to France or Flanders, but that way is very long and perilous, and of great travell, wherfore few go that way, but he that will goe that way, must go by Almaine and Palse, and so to Tartary. This Tartary is holden by the great Caane, of whom I shall speak afterward, for thither reacheth his Lordship, and all the Lords of Tartary yeld to him Tribute. Tartary is a barren Countrey, and very sandy, for there groweth little either Corn or other Fruit, but there is a great plenty of Beasts, and therefore they eat flesh without bread, and they sup the broth, and they drinke the milk of all manner of Beasts. And because they have great scarcity of Wood, they drye the dung of Horses and of other Beasts and burn it for to dresse their meat by. Princes and other Lords eat but once in the day, and that is very little, and they be foul folk and of ill liking. In Summer there are many great Tempests, and Thunders that slay many men and bests: sometime on the sudden it is very cold, and again on the sudden it is very hot. The Prince of the Land they call Roco, and he dwelleth at a City that is called Oda, but very few Strangers do desire to dwell in that Land, for it is good to sow Thorns and Weeds in, but other good there is none, as I heard say, for I was not that way, but have ben in other Countreys marching thereon, as in the Land of Russie, and Pillaw, and the Kingdom of Sycon, and Lenoh, and the Kingdom Cassen, and in many other places: but I never went that way to Hierusalem, and therefore I cannot well tell it, for I have understood that men may

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not well go that way but in Winter, when the waters and mires that be in that Land be frozen and covered with Snow, so that men may passe thereon: for were not that Snow, there might no man go in that Land but he were lost. And ye shall understand that a man must go three dayes journey from Pruse to passe this way, before he can come to the Land of Saracins.

And if by chance any Christians passe that way, as once a yeer they do, they carry their victuals with them, for they should finde nothing there but a manner of food that they call Syles, and they carry their Victuals upon the Ice on sleds, and Chariots without Wheeles, and as long as their Victuals last, they may dwell there, but no longer. And when the spies of the Countreys see Christians come, they run to the Towns, and Castles, and cry aloud, Kara, Kara, Kara, and as soon as they have cryed, then doe the people arm them. And ye shall understand that the Ice there is harder then it is here, and every man hath a Stove in his House, and therein they eat and do all things that them needeth, and that is at the North part of the World, where it is commonly cold, for the Sun appeareth not, nor shineth but a little in that Countrey, and that Land is in some places so cold that there may no man dwell therein, and on the South side of the World, it is in some places so hot that there can no man dwell, the Sun giveth so great a heat in those Countreys.

CHAP. XLIV.

Of the Faith of the Saracins, and of the Book of their Law, named Alkaron.

FOrasmuch as I have told you of the Saracins and of other Lands, I purpose to set down a part of their Law, and of their Beliefe, as their Book saith that they call Alkaron, and some call that book My. say, and some call it Parme, in divers Languages of Countreys, which Book MAHOMET gave them, in the which Book he wrote among other things, as I have often read and seen, that they that are good shall

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Shall goe to Paradiſſe, and the euill ſolk to Hell, and ſo beleebe all Saracins. And if a man ask of what Paradiſſe they meane, they ſay it is a place of Delights, where a man ſhall finde all manner of Fruits at all times, and waters and ſilbers running with milk and honey, wine and freſh water, and they ſhall haue faire Houſes and good, as they haue deſerbed, and thoſe Houſes are made of precious ſtones, gold, and ſilber, and ebery man ſhall haue ten Wiues and Gardens, and he ſhall ebery day once haue to doe with them, and yet ſhall they ſtill be Gardens. And they ſpeak often of the bleſſed Virgyn Mary, and tell of the Incarnation, that Mary was leaſed of Angels, and that Gabriel ſaid to her that ſhe was choſen before all other from the beginning of the World, and that witneſſeth well their Book: and Gabriel told her the Incarnation of Jeſus Chriſt, and that ſhe ſhould conceiue and beare a Child: and they ſay that Chriſt was a holy Prophet in word and ded, and alſo meek and right wiſe to all men, and one not any way blame worthy: and they ſay that when the Angel told her of the Incarnation, ſhe had great dread, for ſhe was be-yyoung, and there was one in that Countrey that practiſed Sorcery, who was called Takina, that with Enchantments could make him like an Angel, and went often and lay with Gardens, and therefore was Mary the more afraid of the Angel, and thought in her minde that it had bene Takina, who went to Gardens, and ſhe charged him in the Name of God to tell her if hee were the ſame Takina, and the Angell bade her haue no dread for hee was for certaine a true Meſſenger of Jeſus Chriſt.

Alſo their Book Alkaron ſaith, that ſhe had a Child under a Palm-Tre, then was ſhe greatly aſhamed and wiſhed her ſelfe dead, but as ſoone as her Child was born, hee ſpake and comforted her ſaying, Ne timeas Maria; that is, Bee not afraid, Mary. And in many other places ſaith their Book Alkaron, that Jeſus Chriſt ſpake as ſoon as hee was borne: and the Book ſaith that Jeſus Chriſt was ſent of Almighty God to be an enſample to all men, and that God ſhall Iudge all men, the good to Heauen, and the wicked to Hell, and that Jeſus Chriſt is the beſt Prophet of all other, and next to God, and that hee was a holy Prophet, for hee gave the blind their ſight, and healed all Diſeaſes, he raiſed men that were dead, and was taken

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taken quick into Heaven. And if they may finde a Book with Gospels, such as, *Missus est Angelus*, they doe it great worship: and they fast one moneth in the yeare, and eat onely at night, and they keep them from their Wives, but they that are sick are not constrained to it. And their Book Alkaron speaketh of Iewes, and saith, they are wicked people, for they will not beleve that Iesus Christ is of God. Further they say, that the Iewes speak falsly of our Lady, and her Sonne Iesus Christ, in saying that they did not hang him on the Crosse. Their Book Alkaron forbiddeth Spurrer, and Theft; and commandeth them to doe so to others, as they would have others doe to them: for the Saracins beleve so neare our Faith, that they are easily coverted when men preach the Law of Iesus Christ. They say also that they know right well by their Prophecies, that their Law of Mahomet shall faile, as the Iewes Law doth, and that the Law of Christians shall last to the Worlds end. And if a man aske them wherem they beleve, they say that they beleve in God Almighty, that is the Maker of Heaven and Earth, and all other things, and without him is nothing done, and at the day of Judgement every man shall bee rewarded after his deserving, and that all things are truth that God spake by the mouth of his Prophets.

CHAP. XLV.

Yet further concerning *Mahomet*.

Also Mahomet had writ in his Book Alkaron, that every man should have two Wives, or three, or four, but now they have nine, and as many Lemmans as them liketh, and if any of these Wives do wrong to their Husbands, he may dr̄be her out of his House and take in another, but he must geve part of his goods. Moreover, where men speak of the Father, the Son, and the holy Ghost, they say that they are not three Persons, but one God: for their Book Alkaron speaketh not thereof, nor of the Trinity: but they say that God spake, or else he was dumbe, and that God had a Ghost, or else hee was not alibe: They say Gods Word hath great strength, and so saith their Alkaron

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Alkaron, and they say that Abraham and Moses were greatly in favour with God, for they spake with him; and Mahomet was a true Messenger of God: and they have many good Articles of our Faith, and some understand the Scriptures, Prophe-
 tets, Gospels, and the Bible, for they have them written in their Language. In their manner they know Holy Writ, but they understand it but after the Letter, and so do the Jewes, for they understand it not Spiritually, but after their letter: and therefore saith S. Paul, *Litera occidit, Spiritus autem vivificat*, that is, the Letter killeth, but the Spirit quickneth. The Saracins likewise say, that the Jewes are wicked, for they keep not the Law of Moses which he gave them: and also Christians are evil, for they keep not the Commandements of the Gospel, that Jesus Christ sent unto them.

And further, I shall tell you what the Souldan told me upon a day in his Chamber, shutting out all other men, as Lords, Knights, and others, for he would speak with me in counsell: and then he asked me how Christians governed themselves in our Countrey: I answered him and said, Right well, thanks be to God: but he said secretly, nay, for he said that our Priests made no force of Gods Service: for they should give the good example to men to do well, and they give ill example, and therefore when the people should go on the Holy dayes to Church to serve God, they go to the Taberne to sin in gluttony both day and night, eating and drinking as beasts that wot not when they have enough. He said also, that there was much contention among Christians, and one would defraud another, and they were so proud that they wist not how to cloath them; now short, now long, now strait, now wide, and of all fashions: whereas they should be humble and meek, giving their Alms as Jesus Christ did, in whom they beleve. He said also that they were so covetous, that for a little money they would sell their Children, Sisters, or Wives, one man taking another mans Wife, and no man keeping his promise: Therefore said he, for their sins hath God given these Lands to our hands, and not through our strength, but all for your sins. For we know certainly, that while ye truly serve God, he will help you, so that no man shall win of you, if that ye serve God as ye ought to do: but while ye live so sinfully as ye

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doe, we have no dread of you, for God will not help you. And then I asked him how he knew the state of Christians in that manner: and he said that he knew well the state both of Lords and of Commons, by his Messengers which hee sent through all the Countreys as it were Merchants, with precious Stones and other merchandize, to know the manner of every Countrey. And then he did call again all the Lords into his Chamber to us, and then shewed he unto me three persons that were great Lords of that Countrey, who shewed unto mee the manner of my Countrey, and of all Christendom, as though they had been men born in the same parts, and they spake French right well, and the Soldan also: and then I had great marvell of this wonder of our Faith; and so they that should be turned by our good examples to the Faith of Jesus Christ, they are drawn away through our evil living, and therefore it is no wonder if that they call us evil, for they say truth; but the Saracins are true, for they keep truly the Commandments of their Alkaron.

CHAP. XLVI.

Of the birth of Mahomet.



And ye shall understand that Mahomet was born at Aithareb in Araby, and his Father was a Paynim, and his Mother a Jew; their names were Abdal and Hemna, and they were but poor folk; and he was first a poor drudge and kept horse: and afterward he followed Merchandize.

And the Saracins say he came into Egypt with Merchandize, and Egypt was the same time Christened, and there was a Chappell beside Araby, and there was an Hermit, and when he came to the Chappell that was but a little low House, as soon as he entred, it began to be as great as it were a Palace Gate, and that was the first Miracle that the Saracins say he did in his youth. After began Mahomet to be wise and rich, and became a great Astronomer, and since was the Keeper of the Land for the Prince of Corasan, and governed it full well, in such manner that when the Prince was dead, he married the Lady named Quadiga. And Mahomet fell often into the falling Evil: wherefore the Lady was sorry that

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that she had taken him to be her Husband: and he made her to
 leaue that every time he fell so, the Angel Gabriel spake to
 him, and for the brightnesse of the Angel he fell down. This
 Mahomet reigned in Araby, in the year of our Lord six hun-
 dred and twenty: hee was of the kindred of Ismael that was
 Abrahams Son, whom he begat on Agar: the other are called
 Saracens of Sara: but some are called Moabites, and some
 Ammonites after Lots two Sons. And ye shall understan-
 d that the Turks, Arabians, and Persians doe profess the Al-
 karon, but they vary one from another in many matters.
 This Mahomet loved well a good man an Hermit, that dwelt
 in the Wildernesse, a mile from Mount Sinai, in the way as
 men goe from Araby to Chaldee, a dayes journey. In the
 Sea whence Merchants of Venice come: and Mahomet went
 often to this Hermit, for he heard gladly the Hermit preach,
 but his men were displeased at it, for they travelled some time
 all night, wherefore they wished the Hermit dead. So it befell
 on a night, that Mahomet was fore drunken with strong
 wine, so that hee fell asleepe, then his men took his sword
 out of his sheath whyles hee lay and slept, and therewith they
 slew the Hermit, and when they had done, they put up the
 sword againe all bloudy, and upon the Morrow when that
 hee found the Hermit thus dead, he was very angry in his
 minde, and right wroth, and would have put his men unto



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death, but they all with one accoord, and with one consent said, that he himself had slain him, when he was drunken, and they shewed him his own Sword all bloody, and then he beleebed that they said truth, and cursed the Wine, and all those that drinke it. And therefore Sarasins that are debout, drinke no Wine openly, lest they should be reprobed, but they drinke good Beverage, sweet and nourishing, that is made of Calamels, and thereof is Sugar made.

And it befell sometime that Christians became Sarasins, either through poverty, simplenesse, or wickednesse, and therefore their Archbishop when he receibed them said thus: Laelles ella Mahomet roses ella; that is to say, there is no God but one, and Mahomet is his Messenger. And seeing I have told you a part of their Law and their Customs: Now I shall tell you of their Letters with their Names.

First, they have for a al moy, b bethar, c cathi, d delphy, e ethoti, f thy, g gatophin, h hecum, i iochi, k kathi, l lothum, m mialach, n nahalht, o orthy, p thoziri, q zothii, r rucholat, s chorimus, t salathy, v yrichoni, x mazot, z zalephin, & johetencon; these are the names. Four letters have they yet more for liberality of their Language, forasmuch as they speak so in their shroats, as we have in our Language, and speich in England. Two letters more they also have in their A. B. C. that is to say, y, &, the which are called thrane and zawx.

CHAP. XLVII.

Of divers Countreys, Iles, and of marvellous
Beasts.



AN difference I have spoken before of the holy Land and Countreys thereabout, and many wayes thither and to Mount Sinay, and to Babylon, and divers other places which I have spoken of: Now will I speak of strange beasts, of divers People, Countreys and Iles that are parted by the Rivers which run thorough Paradise terrestre. For Mesopotamia and the Kingdom of Chalde and Araby, are between

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between two Rivers, Tigris and Euphrates; and the Kingdome of Media, and Persia are between two Rivers, Tigris, and Indus: and the Kingdom of Sury, Palestine and Fe-mines, are between Euphrates and the Mediterranean Sea. It is of length from Pozich on the Sea of Spaine, unto the great Sea, and so it lasteth beyond Constantinople three hundred and twenty miles of Lumbardy, and to the Ocean Sea. In Inde is the Kingdome of Sicheu, which is all closed among Hills, and beside Sicheu, is the Land of Amazony, where in dwell none but women.



And there by is the Kingdome of Albany, which is a great Land: and it is so called because that men are more white there than in other places. In this Countrey are great Hounds and strong, so that they overcome Lyons, and slay them. And ye shall understand that in those Countreys are many Fles and Mes, of all which it were too long to tell, but of some I will speak more plainly afterward.

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CHAP. XLVIII.

Of the Haven of Gene, for to go by Sea into
divers Countreys.



Now hee that will go to Tartary, Persia, Chaldea, or Inde, he taketh ship at Gene, or at Venice, or at any other Haven, and so he passeth by the Sea, and arriveth, at Topasond, that is a good City, that sometime was called the Haven of Bizga, and there by is the Haven of Persia, of Media, and of other Marches. In this City lieth Saint Athanasius that was Bishop of Alexandria, and made the Psalm Quicumque vult.

This man was a great Doctor of Divinity, and of the God-head: hee was accused unto the Pope of Rome, that he was an Heretick, and the Pope sent for him, and put him in Prison, and while he was in that Prison hee made this Psalm, and sent it unto the Pope, and said if that he were an Heretick, then was that Heresie, for that was his Faith and his Belief: and when the Pope saw that what he had said therein, was all our Faith, he anon delivered him out of Prison, and commanded that Psalm to be said every day at the beginning of Service, and so he held Athanasius for a good Christian: but he would never after go to his Bishoprick, because they accused him of Heresie. Topasond was sometime holden of the Emperour of Constantinople, but a great man that he sent to help the Countrey against the Turks, did hold it to himselfe, and called himself Emperour of Topasond.

And from thence men go through little Armony, and in that Countrey is an old Castle that is on a Rock, that men call the Castle of Cypres, there people say men finde an Hawk sitting upon a Perch right well made, and a fair Lady of Fairy that keepeth it, and hee that will watch the same Hawk seven dayes and seven nights, (some say that it is but three dayes and three nights,) alone without any company, and without sleep: this fair Lady will come unto him at the seven, or at the three dayes end, and shall grant unto him the first thing that hee shall



shall ask of worldly things, and that hath often ben proved, the folk say: So upon a time it befell that a man who at that time was King of Armony, that was a right doughty man, watched upon a time, and at the seven dayes end, the Lady came to him and bade him ask what he would: For he had well done his duty: and the King answered and said, that he was a great Lord, and in good peace, and was rich, so that he would ask nothing but the continuall love of the faire Lady, or to have his will of her. Then this faire Lady answered and said unto him, that he was a foole, for he wist not what he asked, neither might hee have her: but hee should have asked of her, any worldly thing, for shee was not worldly. Then the King said hee would nought else: and shee said, sith hee would ask nought else, shee would grant him and all that came after him three things, and said unto him: Sir King, yee shall have Warre without peace unto the ninth degree, and yee shall be in subiection unto your Enemies, and yee shall have great need of good Castell. And since that time all the Kings of Armony have been in Warre, and needy, and under Tribute of the Saracens.

Also a poore mans sonne who watched on a time, asked of the Lady that he might grow rich and happy by sperchandize,
and

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and the Lady granted him, but she said to him that he had asked his undoing, for great pride that he should have thereof. And this man became so great a Merchant both by Sea and Land, that he was so rich that he knew not the thousand part of his goods.

Also a Knight of the Templers watched likewise, and when he had done, he desired to have a Purse full of Gold, and whatsoever he took thereof it should ever be full againe: and she granted it him, but she told him that he had desired his destruction, by the great mispending that he should have of the same Purse, and so it befell. But he that shall watch hath great need to keep him from sleep: for if he sleep he is lost, so that he shall never be seen after. But this is not the right way, but for a warlike.

From Topasond men goe to great Armony, to the City Artyzon, which aforesetime was a faire City, but the Turks have so destroyed it, that there neither groweth Wine nor Fruit. From Artyzon, men goe to the Hill Sabissocall, and there near is another Hill called Arab, but the Jews call it Thamo, where the Ark of Noah rested after the Deluge, and on that Hill a man may see very farre in cleare weather, for the Hill is full seven miles of height; and some say they have been there and put their fingers in the holes where the Fire went out, when Noah said in this manner, Benedicite. But I judge that for Snow that is alwayes upon that Hill, both Winter and Summer, no man hath ever gone up since Noah was there: but only one is said to have been there, who brought a Plank that yet is in the Abbey at the Hill foot, for he had great desire to go upon that Hill, and when hee was at the third part upward, he was so weary that he might not goe further, and he rested him and slept, and when he was awake, hee was down at the Hills foot: and then prayed he to God, devoutly, that he would suffer him to goe to the upper part of the Hill, and an Angel said, that he should have his desire, and so he did; and since that time no man did ever come there: but a man ought not to beleve all things that are spoken of it.

And from thence men goe to a City that is called Tanziro, which is a faire and a rich City, beside that City is an Hill of Salt, and thereof every man taketh what he will: and there
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dwell many Christians under Tribute of the Saracins. From
thence men goe through many Cities, Towns, and Vil-
lages toward Inde, and then come to a City that is called
Cassage, that is a faire City, and neare that is abundance of
Corn, Vines, and all manner of Fruits, and there met the kyng
& kings together, that went to make their Offerings to our Lord



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in Beshalem. From that City men go to another called Car-
rabage, and Panims say that Chzistians may not dwell there,
but they die soon, yet they know not the cause. From thence
men go through many Countreys, Cities and Towns, so
that it were too long to tell all, and to the City of Carnaa,
that was sometime so great, that the Wall was five and twen-
ty miles about, which yet may be seen, but it is not now inha-
bited and at that place endeth the Land of the Emperour of
Persia.

CHAP. XLIX.

Of the Countrey of Iob, and of the Kingdom of Chaldea.



On the other side of the City of Carnaa, men
enter into the Land of Iob, that is a good
land furnished with plenty of all fruits, and
it is also called Sware. In this Land is the
City of Thomar. This Iob was a Panim,
and also he was Cofraas Son, and he held
that Land as the Prince thereof, and he was
so rich that he knew not the hundred part of
his goods: and after his poverty God made him richer then
ever he was before, so that he was King of Ibumea after the
death of King Elau, and when he was King he was called
Ioab, and in that Kingdom he lived an hundred threescore and
ten yeers, so that when he dyed he was two hundred forty
and eight yeers old. And in that Land of Iob is no want of
any thing that is needfull for mans body. There are Hills
where men finde Panna, which Panna is called Angels
Bread, it is white of colour, and much sweeter then Sugar
or Honey, and it commeth of the dew of Heaven that falleth
on the herbes, and there it congealeth and wareth white, and
it is used in medicines for rich men.

This Land boundeth on the Land of Chaldea, which is a great
Land, and there the men are very faire, and well apparelled,
as with Cloth of Gold beset with costly Pearls and many
other precious Stones. The women are but hard favoured and
go bare foot, and meanly clad, with a wide and course Coat,
but so short that it scarce covers their knees, their sleeves are
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long, down to the foot: they have long black hair hanging about their shoulders, and are nothing lovely to look upon, but I had best say no more, for I am afraid I shall get small thanks for my prapling of them. In this Land of Chaldea afore-said is a City called Hure, and in that City was Abraham the Patriark born.

CHAP. L.

Of the Kingdom of Amazony, where dwell none but Women.

Near the Land of Chaldea is the Land of Amazony, wherein dwell no men, but all women, as men say, for they will suffer no man to live among them, nor to have rule over them. For afozetime there was a King and men dwelling in that Land, and they had wives as in other Countreys. Now it befell that the King had great Warre with the men of Sythy, this King was called Colopius, and hee was slain in Battell and all the Nobles of his Land. When the Queen and the other Ladies of the Land heard that the King and the Lords were slain, they gathered them together and killed all the men that were left in their Land among them. And when they will have any men to lie by them, they send for them into a Countrey that is near their Land, and the men

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come and stay there eight dayes, oz as the women likest, and then go they again : and if they have men childzen they send them to their Fathers when they can eat and go, if they have maid-childzen they keep them : and if they be of Noble blood they burn the left Pap away , for bearing of a Sheld , and if they be of baser degree , they burn the right Pap away for shooting. For the women of that Countrey are good Warriours, and are often in pay with other Lords , and the Quene of that Land governeth well the Land : this Land is inbroned with water. Beside Amazony, is the Land of Termagute, that is a good Land & profitable, and for the goodnesse of that Land A. Alexander did make a City there, and called it Alexandria.

CHAP. LI.

Of the Land of Ethiope.

Of the other side of Chalde toward the South is Ethiope , which is a great Land. And ye shall understand that the Land of Ethiope reacheth Eastward to the great Wildernesse , Westward to the Land of Ruby , Southward to the Land Maritane , and Southward to the red Sea : and then is a Partim that lasteth from the Hills of Ethiope, unto Lydy the high and the low, that lasteth to the great Sea of Spaine. In this Land on the South, are the folk very black. In this Land is a Well, that in the day the water is so cold that no man may
 dz/ok

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drink thereof, and in the night it is so hot that no man may abide to put his hand in it. In this L^{and} the R^{ivers} and all the waters are troubled, and some yeld salt for the great heat, and men of that L^{and} are soon drunken, and have little appetite to meat. They have commonly the Flur of the Body, and live not long.



In Ethiope are such men as have but one foot, and they goe so fast that it is a great marvell, and that is a large foot, for

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the shadow thereof covereth the body from Sun or Raine, when they lie upon their backs : and when their children are first born, they look like russet, but when they grow old, then they be all black. In Ethiope is the Land of Suda, of which one of the Kings that sought our Lord at Bethselem was King.

CHAP. LII.

Of Inde the more and the lesse : of Diamonds, and of their great vertues.



From Ethiope men goe through many and divers Countreys before they come into Inde : and it is parted into three parts, that is to say, Inde the more, which is a hot Land : and Inde the lesse, which is a temperate Land : and the third part is toward the North, and there it is very cold, so that with great cold, frost and Ice, the water becomes Chystrall, and upon that groweth the rich Diamonds that are of a troubled colour, which Diamond is so hard that no man may break it. Other Diamonds men finde in Araby, that are not so good, for they are more soft, and there bee some in Cypres. In Macedonia men finde Diamonds likewise, but the best are in Inde, and some are many times found in a masse, in the Mines where gold is gotten, when men break the masse in pieces : sometimes men finde some as great as a Pease, and some lesse, and those are as hard as those of Inde : sometime there are good Diamonds found in Inde upon the Rock of Chystrall : and also upon the Rock of Adamant in the Sea. And upon other Hills are Diamonds found that are as great as Hazell Nuts, which are square, and pointed of their own kinde, and they grow two together, male and female, and are nourished with the Dew of Heaben, and they engender commonly and bring forth other small ones, which encrease and grow all the year. I have many times tryed, that if a man keep them with a little of the Rock, and wet them often with the Dew, they will grow every year, and the small will wax great : and if a man doe heare that Diamond on his left side, then it is of more vertue, for the strength of their growing is toward

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to ward the South, that is, on the left side as men of those Countreys say. To him that beareth the Diamond with him, it giveth hardnesse, it keepeth the liues of the body, it also giveth a man victory over his Enemies if his cause be right, and it keepeth him that beareth it in good temper, free from strife, riot, ill Dreams, Sorceries and Enchantments. Nozober no wilde beast shall assaile or any way hurt them. This Diamond should be neither bought nor sold, but given freely, for then it is of most vertue. It healeth the Lunaticke, and him that is possessed with a Debill: and as soon as any Venime or Poyson is brought nêr to the Diamond, it moistneth, and begins to sweate. And men may easily polish them, though some think they may not be polished, and men may assay them well in this manner: first cut them on pzeious Stones, Saphers, or upon Chryssall, and then take a Stone that is called Adamant, and lay a pædle befor that Adamant, and if the Diamond be good and of vertue, the Adamant draweth not the pædle to it, whiles the Diamond is there. And this is the proof that they make beyond the Sea. But it chanceth sometime that the good Diamond loseth the vertue through him that beareth it, and therefore it is needfull for to make it recover the vertue again, or else it is of little value.

CHAP. LIII.

Of divers Kingdoms and Isles in the Land of Inde, and of people that are of a yellow and green colour, and of many strange things.



Here is in Inde many Countreys and divers Kingdoms, and it taketh the name of a River that runneth through it, which is called Inde also, and there are many pzeious Stones in the said River, and divers other strange things, as Geles of thirty foot long: and men that dwell nêr that River are of evill colour yellow and græin. In that Land of Inde are moze then five thousand Isles that are inhabited, (beside divers that are uninhabited) and in each one of those are great plenty of Cities, and much people: for the Indians are of that condition, that com-
monly

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monly they passe not out of their Land, for they dwell under the Planet Saturn, which maketh his course through the twelve Signes but once in thirty yeres, yet the Moon passeth through the twelve Signes in one Month, and for that Saturne is of so little stirring, therefore men that dwell under it, and in that Climate, have no good will to stirre much abroad. But in our Countrey it is contrary, for wee are in a Climate that is under the Moon, and of light stirring, and therefore it giveth us will to much moving and stirring, and to goe into divers Countreys of the World, for it goeth about the World more swifter then any other Planet doth.

Also men passe through Inde to many Countreys by Sea. And then they come to the Ile of Hermes, where Merchants of Venice, and of Gene, and of divers other parts of Christendome come to buy their Marchandise. And it is so warme there in that Ile that mens members hang downe to their thighs, for the great dissolving of the Body. But men of that Countrey that know better manners doe binde them strait, and anoynt them with Oyntments, made therefore for to hold them up, whereby they may live more civilly. In this Island men and women lie all naked in the Rivers, from the beginning of the heat of the day till it bee past none, and they lie all in the water but the face, for the great heat

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heat that is there, and the women be not ashamed for the men. In this Ile the Ships are without nalle or bands of Iron, lest the Rocks of Adamant that are in the Sea should drow the Ships to them. From this Ile men goe by Sea to the Ile of Iana, wher eis great plenty of Corn, and the King of this Ile was sometime so mighty that he held War against King Alexander with great strength: Men of this Ile have many manners of Beliefes and Faith, and have also others Latos: for some doe worship the Sun, some the Fire, some the Trees, and some the Serpents, or any other thing that they first meet in the morning, and some doe worship simple Simulacres and Idols; but betwixen Simulacres and Idols is no difference, for they are but Images made to what likenesse soever a man may invent: for some Image hath an Head like an Ore, and some have three or four Heads, one of a Man, or an Horse, or an Ox, or any other beast that a man hath seen.

And yet shall understand, that they that worship Simulacres, they worship them for worthy men that were sometime, as Hercules and others, who did many marvels when they lived; for they say, they know well that they are not that God which created all things, but that they are in estimation with God for the marvels they did, and therefore they worship them. And

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so say they of the Sun, for it changeth oft-times, and giveth sometime great heat for to nourish all things on Earth: and because it is so great profit, they know well that it is not God, but it is in Gods favour, and he loveth it more than any other thing, and for this cause they worship it.

Also they have their reasons for other Planets, and for Fire also, for it is profitable & needfull. And of Idols they say that the Dre is the hollest that they may finde on Earth, and more profitable then any other: for he doth much good, and none ill, and they know well that it may not be without the speciall grace of God, and therefore they make their God the one half like an Dr, and the other half like a Man, for man is the fairest and chiefest creature in the world. And they do worship to Serpents and other beasts that they first met in the morning, and namely those beasts that have good meeting, after whom they sped well all the day after, the which they have proved of long time, and therefore they say that this meeting cometh of Gods grace, and therefore they do make Images like unto these things, that they might worship them before they met any thing else.

And



And there are some of them that say some Beasts are better for to met then others; for Hares, Swine, and oyer Beasts are ill to met first, as they say. In this Ile of Iana are many wilde Beasts, and Kats in that Countrey are as great as Hounds here, and they take them with Mastiffs, for Cats may not take them. From thence men go to a City that is called Sairhis, and it is a fair and good City, and there dwell many true beleebing Chyrtians, and there be men of Religion. From thence men come to the Land of Lombe, and in that Land groweth Pepper, in a Fozrest that is called Tombar, and it groweth in none other place moze in all the Countrey then in that Fozrest, and that Fozrest is fifty dayes Journey; and there by the Land of Lombe is the City of Polomes, and under that City is a Hill that men call Polombe, and thereof taketh the City his name.

And so at the foot of the same Hill is a right fair and clear Well, that hath a fall good and sweet savour, and it smelleth of all manner sorts of Spices. And also at each hour of the day it changeth his savour diversly; and who so drinketh thrice in the day of that Well, he is made whole of all manner of sicknesse that he hath. I have sometime drunk of that Well, and mee thinketh yet that I fare the better: some call it the Well of Youth for they that drink thereof, seem to be young alway, and have little sicknesse; and they say that this

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Well comes from Paradise Terrestre, because it is of such vertue. In this Land groweth Ginger, and thither come many rich Merchants for Spices. In this Countrey men wor- ship an Ox, for his great simplicity and meeknesse, and the pzo- fit y is in him for they make an Ox to labour for seven yeers, and then they eat him, and the King of that Land hath evermore an Ox with him, and he that keepeth him, every day taketh his Fess for the keeping: And also every day he gathereth his urine, and his dung into a vessell of Gold, and beareth it to the Prelate that they call Areth porta papaton, and the Prelate beareth it to the King, and maketh thereupon a great stir, and then the King putteth his hand therein, and they call it gaulé, and he anointeth his Front and his Breast therewith, and they do it great worship, and say he shall be fulfilled with the vertue of the Ox before said, and that he is hallowed through vertue of those holy things as they say. And when the King hath thus done, then other Lords do it, and after them other men according to their degré, if they may have any of the remnant.

In this Countrey their Idols are half Man and half Ox, as in the Figure in the second page before is shewed, and out of these Idols the wicked Spirit speak unto them, and gives them answer of what thing they ask him: and before these Idols they oft times slay their Children, and sprinkle the blood on the Idols, and so make Sacrifice. And if any man die in that Countrey, they burne them in token of Penance, that he should suffer no penance, if he were laid in the Earth, by eating of Worms: and if his Wife have no Children, then they burn her with him, and they say it is god reason, that he keep him company in the other world, as he did in this: but if she have Children she may live with them, if she please, also if he will. In this Countrey groweth good wine, and women drink wine, and men none, and women shave their heads: and not men.

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CHAP. LIV.

Of the Kingdome of Mabaron.



From this Land men go many a dayes journey to a Countrey called Mabaron, and this is a great Kingdom, there are many faire Cities & Towns. In this Land lyeth S. Thomas in a fair Tomb, in the City of Calamp, and the Arm and the Hand that he put into our Lords side after his Resurrection, when Christ said unto him, Noli esse incredulus, sed



fidelis, that is to say, Be not of vain hope, but beleve: that same hand lyeth yet without the Tomb bare; and with this hand they give their dawns in that Countrey, to wit, who saith right, and who doth not; for if any strife be between two parties, they write their names and put them into the hand, and then incontinently the hand casteth away the Bill of them that do wrong, and holdeth the other still that doth right, and therefore men come from far Countreys to have iudgment of causes that are in doubt.

In this Church of Saint Thomas is a great Image, that is a Simulacre, and is richly beset with precious Stones and

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Pearles; to that Image men come in Pilgrimage from farre Countreys with great deuotion, & there come some Pilgrims that bear Sharp knives in their handes, and as they go by the way they slash their shankes and thighes that the blood may come out for the lobe of that Idoll, and they say that he is holy that will die for that Idols sake. And there be some that from that time that they go out of their Houses, at each third pace they kneell, till that they come to this Idoll; and when they come there, they haue Incense, or some other thing to offer to the Idoll: And there before that Pinder or Temple of this Idoll, is a Riber full of water, and in that riber Pilgrims cast Gold, Silber, Pearles, and other precious Stones without number, in stead of Offerings; and therefore when as the Pinder hath any need of mending, then the Master of the Pinder goes unto that Riber, and takes out thereof as much as is needfull for the mending of the Pinder.



And y^e shall understand that when any great Feasts of that Idoll come, as the Dedication of the Temple, or of the Throning of the Idoll, all the Countrey thereabout assemble there together, then they set the Idoll with great reverence in a Chaire richly beset with Gold & Tapestry, and so they carry him with great reverence, and worship round about the City, and before the

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the Chaire goeth first in procession, all the Maidens of the Countrey, go two and two together, and so after them go the Pilgrims that are come from farre Countreys, of the which Pilgrims some fall down before the Chaire, and so let all go over them, in so much that some are slaine, and others have their arms and legs broken: this they do for love of the Idoll, thinking that the more pain they suffer here for their Idoll, the more joy shall they have in the other world. But a man shall finde few Christians that will suffer so much penance for our Lords sake, as they doe for their Idoll. And nigh before the Chaire goe all the Hermits of the Countrey, which are with- out number, with great melody.



And when they are come again to the Temple, they set up the Idoll again in his Throne: and for worship of the Idoll two or three are willingly slaine with sharp knives, and the men in that Countrey think they have great worship, if that holy man which is slaine be of their kindred: likewise they say, that all those that are there slaine, are holy men and Saints and they are written in their Retayn, and when they are thus slaine their friends burn their bodies, and they take the ashes, and those are kept as Reliques, and they say it is an holy thing, and that they feare no danger while they have of those ashes.

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CHAP. LV.

Of a great Countrey called Lamory, where the people goe naked : and other things.



From this Countrey two and fifty Days journey is a Countrey that is cald Lamory, & in that Land is great heat, and it is the Custome there that men and women go all naked, and they scorn all them that are clad; for they say that God made Adam and Eve all naked, and that men should have no shame of that God made: and they be lieve in the same God that made Adam & Eve, and all the World. And there is no women married, but women are all common there, and they refuse no man. And they say that God commanded Adam & Eve, & all that come of them, saying, Crescite & multiplicamini & repleteterram: Encrease and multiply, and fill the Earth. No man there may say this is my Wife, nor no woman may say, this is my Husband, and when they have chiozen, they give them to whom they will of them that have medled with them.

Also the Land is all common, for every man taketh what hee will; for that one man hath now this yeare, another man hath the next year. And all the gods, as Corn, Beasts, and all manner of things in that Countrey are common. For there is

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is nothing under lock, and as rich is one man as another: but they have an evil custom to eating of flesh, for they eat many flesh more gladly then other. Ascherthele, in that Land is abundance of Corn, of Flesh, of Fish, of Gold, of Silber, and of all manner of good. And thither do Merchants bring children



for to sell, and those that are fat they eat, but those that be lean they keep till they be fat, and then are they eaten. And beside this Isle of Lamoy, is another called Somober, the which is a good Isle; and there both men and women that are of the Nobility are marked in the visage with a hot Iron, that they may be known from other, for they think themselves the best of the world, and they have evermore warre with those men that are naked, of whom I spake before. And there are many other Isles and People, of the which it were overmuch for to speak here.

CHAP. LVI.

Of the Countrey and Isle called Java, which is a mighty Land.

And there is also a great Isle that is called Java, and the King of that Countrey hath under him seven Kings, for be

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is a very mighty Prince. In this Ile groweth all manner of Spices more plentifully then in any other place, as Ginger, Cloves, Nutmegs, and other : and ye shall understand that the Nutmeg beareth the Space. Also in that Ile is great plenty of



all things save wine. The King of this Land hath a rich Palace and the best that is in the World, for all the Statues of his Hall and Chambers, are made, one of Gold, and another of Silver; and all the Walls are plated with fine Gold, & Silver, and in those plates are written Stories of Knights, and Battels; and the Floors of the Hall and Chambers are of Gold and Silver, so that no man would believe the great riches that are there, except he had seen it: and the King of this Ile is so mighty, that he hath many times overcome the great Caane of Cathay, which is the mightiest Emperour that is in the World; there is often Warre between them, for the great Caane would make him hold his Land Tributary of him.

CHAP. LVII.

Of the Kingdom of Pathen or Salmassie, which is
a goodly Land.

And for to goe south by the Sea, there is an Ile that is called Pathen, and some call it Salmassie, for it is a great King.

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kingdome, with many fair Cities. In this Land growe Trees
that beare Speale, of which men make faire Bread and whete,
and of good labour, and it seemeth like as it were Wheat.
And there bee other Trees which beare venim, against the
which is no medicine, but only to take of the leaves of the same
Trees, and stamp them, and temper them with water, and
drink it, or else hee shall die suddenly, for nothing else may
help him. And if ye will know how these Trees beare Speale,
I shall tell you: men hew with an Hatchet about the root of the
Tree by the Earth, and they pierce it in many places, and
then commeth out a Liquor, the which they take into vessels
and set it in the Sunne, and dry it, and when it is dry, they
carry it unto the Mill to grind, and thereof is faire Speale and
whete. Also Honey, Wine, and Venim, are drawn out of
other Trees in the same manner, and they put it into Vessels
to keep. In that Ile is a dead Sea, which is a water that hath
no bottom, and if any man fall therein hee can never be found:
beside that Sea groweth great Canes, and under their Roots
men find precious Stones of a great vertue, for he that beareth
one of those Stones about him, there may no Iron wound him,
nor draw blood of him, and therefore they that have those
Stones fight full hardy, for there may no weapon that is of
Iron wound them, therefore they that know the manner, make
their Weapons without Iron, and so they slay them.

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CHAP. LVIII.

Of the Kingdome of Talonach, the King whereof hath many Wives.



Another Ile there is, that men call Talonach the same is a great Land, and therein is great plenty of fish, and other goods, as you shall hereafter heare. And the King of that Land hath as many Wives as hee will, a thousand and more, and he neuer lyeth but once by any one of them: And also in that Land is a great marvell, for all manner of Fishes of the



Sea come thither once a yeare one after another, and they lye neare the Land, sometime on the Land, and so lye thre dayes, and men of that Land come thither and take of them what they will, and then goe those Fishes away, and another sort cometh, and lyeth also thre dayes, and men take of them: and thus doe all manner of Fishes, till all have bene there, and men have taken what they will. But no man can tell the cause why it is so: But they of that Countrey say, that those Fishes come so thither to doe worship to their King, for they say he is the worshipfull King
of

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of all the world, for he hath io many wibes, and getteth
so many children of them. And that same King hath
fourten thousand of Elephants or moe which be same, and
they be kept for his pleasure by the men of that Countrey,
so that he may have them ready at his hand when he
hath any warre against any King or Prince, and then
he doth put upon their backs Castles and men of warre,
as the use of that Land is, as other Kings and Princes doe
therabout.



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CHAP. LIX.

Of the Island called Raso, where people be hanged if they be sick past hope of recovery.



And from this Ile men go to another Ile cald Raso, & the men of this Ile, when their friends are sick, & that they believe surely that they shall die, they take them and hang them up quick on a Tree, and say it is better that Birds, that are Angels of God, eat them, then Worms of the Earth. From thence men go to an Ile where the men are of an ill kinde, for they nourish Hounds for to strangle men. And when their friends are sick that they think they shall die, then doe those Hounds strangle them, for they will not that they die a kindly death, for then should they suffer too great pain, as they say, and when they are thus dead, they eat their flesh for Venison.

CHAP. LX.

Of the Island of Melk, whereindwelleth evil people.

From thence men go by Sea through many Iles, unto an Ile called Melk, and there be full ill people, for they have none other delight but for to fight and slay men, for they drink gladly mans blood, which blood

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blod they call god, and he that can slay most, is of most
Fame among them. And if there be two men at strife, and af-
ter be made friends, then must they drink either others blod,
or else the accord is of no value. From this Ile men go to an-
other Ile that is cald Trakonit where all men are as Beasts.



for they are unreasonable, & they dwell in Cabes, for they have
not wit to make Houses: these men eat Adders and speak not,
but

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but make such noise as Beasts doe one to another, and they make no voice of riches, but of a Stone that is of forty colours, and it is called Trakonet, and in that Ile they know not the vertue thereof, but they covet it for the fairnesse.

CHAP. LXI.

Of the Isle named Macumeran, where the People have heads like Hounds.



From that Ile men goe to another that is called Macumeran, which is a great Ile and a faire, and the men and women of that Countrey have Heads like Hounds; they are reasonable, and worship an Ore for their God; they goe all naked but a little cloth before their Private Members; they are good men to fight, and they beare a great Target, with which they cover all their body, and a speare in their hand. And if they take any man in battell, they send him to their King, which is a great Lord, and debout in his Faith; for hee hath about his neck on a Chaine three hundred great Pearls, and as the Papists say their Pater noster, and other prayers, so their King saith every day three hundred prayers to his God, because he either eat no drinke, and he beareth also about his neck a Ruby Orment, fine and good, that is neare

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a foot and fife fingers long. For when they chuse their King they give to him that Ruby to beare in his hand, and then they leade him riding about the City, and then ever after they are subject to him, and therefore he beareth that Ruby alway about his neck, for if he beare not the Ruby, they would no longer hold him for their King. The great Caane of Cathay hath much coveted this Ruby: but he might never have it, neither by force nor by other means: And this King is a full true and vertuous man, for men may goe safely and surely thzough his Land, and beare all that they will, for there is no man so hardy to let them. And from thence men goe to an Ile that is called Silo: this Ile is moze then an hundred mile about, and therein be many Serpents which are great, with yallow stripes, and they have four feet, with short legs, and great clawes, some bee fife fathom of length, and some of eight, and some of ten, and some moze, some lesse, and they be called Crocodiles: and there be also many wilde Beasts and Elephants.



Also in this Ile and in many Iles thereabout, are many wilde Beeste with two heads, and there are also in that Countrey wilde Lyons, and many other strange beastes, but if I should tell all, it would be too long.

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CHAP. LXII.

Of a great lland called Dodyn. there are many men
of evill condition.

Then is there another Ile, called Dodyn, and it is a
great Ile. In the same Ile are many and divers
sorts of men, who have evill manners, for the Fa-
ther eateth the Son, and the Son the Father, the
Husband his Wife, and the Wife her Husband.
And if it so be that the Father be sick, or the Mother, or any
Friend, the Son goes soon to the Priest of the Law, & prayeth
him that hee will ask of the Idoll, if his Father shall die of that
sicknesse or not. And then the Priest and the Son kneel down
before the Idoll devoutly, & ask him, and he answereth to them,
and if he say that he shall live, then they keep him well, and if he
say that hee shall die, then commeth the Priest with the Son or
with the Wife, or any that is a friend unto him that is sick, and
they lay their hands over his mouth to stop his breath, and
so they slay him, and then they smite all the body into peeces,
and prayeth all his friends for to come and eat of him that is
dead, and they make a great Feast thereof, and have many
drinke there, and eat him with great melody.

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And so when they have eaten all the flesh, then they take the bones & bury them, all singing with great mirth, and all those of his friends that werenot there at the eating of him have great shame & reprowl, so that they shal never more be taken as friends



And the King of this Ile is a great Lord and mighty, and he hath in many Iles other Kings under him, and in one of these Iles are men that have but one eye, and that is in the middle



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of their front, and they eat their Flesh and Fish all raw. And in another Ile are men that have no head, and their eyes are in their shoulders, and their mouth is on their breast. In another Ile are men that have no head nor eyes, and their mouth is in their shoulders. And in another ile are men that have flat faces without noses, and without eyes, but they have two



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small round holes in stead of eyes, and they have flat mouths without lips. And in that Ile are men also that have their faces all flat without eyes, without mouth, and without nose, but they have their eyes and their mouth behind on their shoulders.



And in another Ile are foule men, that have their lips about their mouth so great, that when they sleep in the sunne, they cover all their face with their lips. And in another Ile are little men as Dwarfses, who have no mouth but a little round hole, and through that hole they eat their meat with a pipe, and they have no tongue. neither do they speak, but they blow and whistle, and so make signes one to another. And in another Ile are men with eares hanging unto their shoulders. And in another Ile are wilde men with hanging eares, who have feet like an horse, and they run fast, and they take wild beasts, and eat them. And in another Ile are men that go on their hands and feet like beasts, and are all rough, and will leap upon a Tree like Cats or Apes. And in another Ile are men that goe ere: upon their knees marvellously, and have on every foot eight toes. And in another Ile are folk that are both men and women, and have members of both, so to engender with, and when they will, they use one at one time, and another at another time, and

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and they get Childzen when they use the members of a man, and they beare Childzen when they use the members of a woman: many other manner of Folk be in the same Isles thereabout: of whom it were too long to tell all.

CHAP. LV.

Of the Kingdom of Mancy which is a large Kingdom.



Dye from this Ile toward the East, after many dayes Journey, a man shall come to a Kingdom called Mancy, and this is in great Inde, and it is the most delectable & plentifull Land in all the World. In this Land dwell Christians and Saracins, for it is a great Land; and therein are two thousand great Cities and many other Towns. In this Land no man goeth a begging, for there is no poore man, and there men have Beards as it were Cats. In this Ile are fair women, and therefore some men call that Land Albany, for the white Folk: and there is a City that is called Asofin, and it is bigger then Paris: and in that Land are Birdsthis greater then they be here, and there is all manner of Victuals good cheap. In this Countrey are white Hens, and they beare no Feathers but yellow, as they do in our Land



And, and Women of that Countrey that are wedded, beare Crownes upon their heads, that they may be known by it. In this countrey they take a Beast that is called a Lope, and they keep it to go into waters and RIVERS, and straight way hee bringeth forth of the Water great Fishes, and thus they take Fish as much as them needeth.

From this City men goe many dayes Journey to another City called Cassay, which is one of the fairest in this World, for that City is near fifty mile about, and there is in that City above xiiij. principall gates without. From thence within three miles is another great City, and within this City are more then ten thousand Bridges, and upon each Bridge is a strong Tower, where the Keepers dwell, to keep it against the great Caane, for it boundeth on his Land: and on each side of the City runneth a great River, and there dwell Christians and other, for it is a good and plenteous Countrey, and there groweth very good Wines. In this City the King of Spance was wont to dwell, and there dwell yet Religious men. And men goe upon the River till they come to an Abbey of Monks a little from the City, and in that Abbey is a great Garden, and there in is sundry sorts of Trees of others Fruits: In that Garden
are

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are divers kinds of Beasts, as Baboones, Apes, Parmogets, and other: and when the Covent have eaten, a Ponke taketh the remainder and beareth it into the Garden, and ringeth once with a Bell of Silber, which hee holdeth in his hand, and anon come all those Beasts that I speak of, and many moe, near two or three thousand, and he giveth them meat in faire Dishes of Silber, and when they have eaten, he smiteth the Bell again, and they go away: and the Ponk saith that those Beasts are souls of men that are dead, and those Beasts that are fair, are souls of Lords and other rich men, and those that are foul Beasts, are souls of other Commons: and I asked them if it had not been better to give that reliefe to poore men, and they said, there is no poore man in that Countrey, but if there were, yet were it more Alms to give it to those souls that suffer there their penance, and may go no farther to get their meat, then to men that have it, & may travele for their meat. Then men come to a City that is called Chibens, and there was the first Siege of the King of Panco. In this City are threescore Bridges of Stone as faire as may be made.

CHAP. LXIV.

Of the Land of Pigme. the people whereof are but
three spans long.



When men passe from the City of Chibens, they passe over a great River of fresh water, and it is neare foure mile broad, and then men enter into the Land of the great Caane. This River goeth through the Land of Pigme, and there men are of little stature, for they are but three spans long, and they are very faire both men and women, though they be little: and they are married when they are halfe a year old, and they live but eight year, for be that lieth eight year is holden very old: these small men are the best work men of Silke & Cotton, and all manner of things that are in the World, and these men travele not, nor Till Land, but they have among them great men, as we are, to travele for them, and have great scorn of those great men, as we should have of Giants, or of them if they were among us.

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CHAP. LXV.

Of the Citie of Menke, where a great Navie is.



From this Land men goe through many Countreys, Cities and Towns, till they come to a City that men call Menke. In that City is a great Bay of Ships, and they are white as Snow, by reason of the colour of the Wood they are made of, and they are made as it were great Houses, with Halls and Chambers, and other easements.

CHAP. LXVI.

Of the Land named Cathay, and of the great riches thereof.



As from thence men goen a River that men call Cerrincian, and this River goeth through Cathay and best many times harme when it is reth great: Cathay is a faire Countrey and rich, full of Woods and Merchandize: thither come Merchants every year for to fetch Spices and other Merchandizes more commonly then they do to other Countreys. And yet shall understand that the Merchants that come from Venice, or from Gene, or from other places of Lombardy, or of Italy, they go by Sea and Land eleven Months and more ere they come to Cathay.

CHAP. LXVII.

Of a great City named Cadon, wherein is the great Caanes Pallace and Seige.



In the Province of Cathay toward the East, is an old City, and beside that City the Tartarians have made another City that men call Cadon, that hath xii. Gates, and between each two Gates is a great mile, so those two Cities the old & the new is round about xi. miles: in this City is the Pallace & Seige of the great Caane; it is a very faire place and great of which the

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Walls about two miles, and within that are many faire places, and in the Garden of that Pallace is a very great Hill, on the top of which is another Pallace, and it is the fairest that may be found in any place, and all about the Hill are many Trees bearing divers fruite, and about this Hill is a great Ditch, and there near are many Rivers on each side, and in those are many wild fowles that be marke and not goe out of the Pallace. Within the Hall of that Pallace are thirteen Pillars of Gold, and all the Walls are covered with rich Skins of Beasts that men call Panthers.

These are faire Beasts and well smelling, and by the smell of those Skins, no evil smell may come to the Pallace: those Skins are as red as blood, and they shine so against the Sun that a man can scarcely behold them, and these Skins are esteemed there as much as Gold. In the midst of the Pallace is a place made that they call, the Count: for the great Canoe: that is well deckt with great and precious Stones hanging about and at the foure corners of the Count: are foure Peddles of Gold, and under that Count: and about are Coudits of Beverage that they drink in the Emperours Court. And the Hall of that Pallace is richly deckt and well: and first at the upper end of the Hall is the Throne of the Emperour very high, where he sitteth at meat, at a Table that is well bordered with Gold, and that Border is full of precious Stones and great Pearles, and the graces on which he goeth up, are of divers precious Stones bordered with Gold.

At the left side of his Throne is the seat of his Wife, a degree lower than he sitteth, and that is of Jasper, bordered with Gold, and the seat of his second Wife is a degree lower than the first, and that is also of good Jasper, bordered with Gold; and the seat of the third Wife, is a degree lower than the second, for alway he hath three Wives with him wheresoever he is; beside these Wives, on the same side sitteth other Ladies of his kin, each one lower than other, as they are of degree; and all those that are married, have a counterfeite of a mans foot upon their Heads near a Cubit long, all made with precious Stones, and about they are made with shining Feathers of Peacocks or such other, in token that they are in subjection of man, and under mens feet; and those that are not married have none such. And on the right side of the Emperour sitteth

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Atteth first his Son, the which shall be Emperour after him, and he Atteth also a degree lower than the Emperour, in such manner of Seates as the Emperour Atteth, and by him Atteth other Lords of his kinne, each one lower then other, as they are of degree. And the Emperour hath his Table by himself alone, that is made of Gold and precious Stones, or of white Chrystal, or yellow bozoyed with Gold, and each one of his Children hath a Table by her self.

And under the Emperours Table Atteth four Clerks at his feet, that write all that the Emperour saith, be it good or ill. And at great feasts about the Emperours Table, & all other Tables in the Hall is a Wine made of Gold, that goeth all about the Hall, and it hath many branches of Grapes, like to Grapes of the Vine. Some are white, some are yellow, some red, some green, and some black: all the red are of Rubies, of Creames, or Albopace, the white are of Chrystal or Crystal, the yellow are of Topazes, the green of Emerals, and Chrysolites, and the black are of Onicks and Cerands; and this Wine is made thus of precious Stones so properly, that it seemeth that it were a Vine growing. And before the Board of the Emperour standeth great Lords, and no man is so hardy to speak unto him, except it be Questions to solace the Emperour. And all the Vessels that are served in his Hall or Chambers, are of precious Stones, & specially at the Tables where great Lords eat, that is to say of Jasper, Chrystal, Amethyst, or fine Gold, and the Caps are of Emerals, Sappires, Topazes, and other: of any manner of Stones and Silber have they no Vessels, for they esteem but little of Silber to make Vessels of, but they make of Silber, Spices, Pillars, & Pavements of Halls and Chambers. And ye shall understand that my Fellow and I were in Messages with him sixteen Months against the King of Spayne, upon whom he made Warre; and the cause was was had so great desire to see the Nobility of his Court, if it were such as we heard speak of; and truly we found it more rich, and of greater Royalty than ever we heard speak of, and we should never have believed it, had we not seen it; but ye shall understand the use of our eating and drinking is more civil among us than in those Countreys, for all the Commons eat upon Skins of Beasts on their knees, and eat the flesh of all manner of Beasts, and when they have all eat, they wipe their hands

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hands on their skirts: and they eat but once in the day, and eat but little bread, but the manner of the Lords is full noble.

CHAP. LXVIII.

Wherefore the Emperour of Cathay is called the
great Caane.



AND ye shall understand why he is cald the great Caane: ye knew that all the World was destroyed with Noes Flood, but Noe, his Wife and Children. Noe had three Sonnes, Sem, Cham, and Iaphet. Cham, when he saw his Fathers Privities naked when he slept, he scorned it, and therefore he was Curled, and Iaphet covered it. These three Brethren had all Land. Then Cham took the best part Eastward, that is cald Asia. Sem took Africk, and Iaphet took Europe. Cham was the mightiest and richest of his Brethren, and of him are come the Danian Folk, and others manner of men of those Isles, some headles, & other men disfigured: for this Cam the Emperour, they called him Cham and Lord of all. But ye shall understand that the Emperour of Cathay is called Caane, and not Cham: and for this cause: It is not long ago that all Tartary was in subjection & thall to other Nations about, and they were made Heardsmen to keep Beasts, and among them were vii. Linages of Kings; the first was called Tartary, that is the best, the second Linage is cald Samahot, the third Horace, the fourth Alatre, the fifth Samoth, the sixth Hentch, and the seventh Gorbeth. These are all holden of the great Caane of Cathay. Now it befell that the first Linage was an oldman, and he was not rich, and was called him Chanus. This man lay and slept on a night in his Bed, and there came to him a Knight all white, sitting upon a white Horse, and said to him, Caane, sleepest thou? God that is Almighty sent me to thee, and it is his will that thou say to the vii. Linages, that thou shalt be their Emperour for you shall Conquer all the Land about you, and they shall be in your subjection, as you have been in theirs: and when the morrow came he rose up and told it to the vii. Linages, and they scorned him, and said he was a fool: and the next night the same Knight came to the vii. Linages, and bade them in Gods behalf

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he half to make Chanies their Emperour, and they should be out of all subjection. And on the morrow they chose Chanies to be Emperour, and did him all worship that they might doe, and called him Caane as the white Knight called him, and they said they would do as he bade them. Then he made many Statutes and Lawes, the which they called Isakan. The first Statute was, that they should be obedient to God Almighty, and believe that he would deliver them out of thralldom, and that they should call on him in all their works. Another Statute was, that all men that might bear Arms should be number, and to each ten should be a Haker, and to a hundred a Haker, and to a thousand a Haker. Then he commanded to all the greatest and principallest of the vii. Linages that they should forsake all that they had in Heritage or Lordship, and that they should hold them apled of that he would give them of his Grace, and they did so. And also he bade them that each man should bring his eldest Son before him, and slay his own Son with his own hands, and smite off his head, and presently they did his bidding. And when he saw they made no letting of that he bade them, then he bade them follow his Banner, and then he put in subjection all the Land about him.

CHAP. LXIX.

How the great Caane was hid under a Tree, and so escaped his Enemies, because of a Bird.

AD it befell on a day, that the Caane rode with a few men to see the Land that he had won, and he met with a great multitude of his Enemies, and there he was cast down off his Horse, and his Horse slaine, and when his men saw him at the Earth, they thought he had been dead, and fled, and the Enemies followed after: and when he saw his Enemies were farre, he hid him in a Bush, for the Wood was thick there, and when they were come again from the Chase, they went to seek among the Wood if any were hid there, and they found many, and as they came to the place where he was, they saw a Bird sit on a Tree, the which Bird men call an Owle,

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Diole, and then said they, that there was no man, so the Bird late there, and so went they a way, and thus was the great Caane saved from death, and so he went away on a night to his own men, which were glad of his coming: and from that time unto this day men of that Countrey have that Bird in great reverence, and so that cause they worship that Bird above all other Birds of the World.

And incontinent he assembled all his men and rode upon his Enemies, and destroyed them, and when he had wonne all the Lands that were about him, he held them in subjection: And when the Caane had led all the Lords to Mount Belgan, the white Knight came to him in a vision againe, and said unto him, Caane, the will of God is that thou pass the Mount Belgan, and thou shalt win many Lands, and because thou shalt find no passage, go thou to the Mount Belgan, that is upon the Sea side, and kneele nine times thereon against the East Worship of God, and he shall shew thee a way how thou shalt pass, and the Caane did so, and anon the Sea that touched the Hill, withdrew it self and shewed him a faire Way of nine foot broad between the Hill and the Sea, and so he passed right well with all his men, and then he won the Land of Cathay, that is the best Land and the greatest of all the World: and so those nine kailings, and the nine foot of Way, the Caane and the men of Tartary have the number of Nine in great Worship.

CHAP. LXX.

Of the great Caane's Letters, and the writing about
his Scale.

And when he had wonne the Land of Cathay, he died, and then reigned after Cyboco the eldest Sonne of Caane, and his other Wives, they went to winne them Lands in other Countreys, and they wonne the Land of Persie, and of Russe, and they call themselves Caanes; but he of Cathay is the greatest Lord of the World, and so he calls himself in his Letters, and saith thus,
Caane

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Caane filius Dei excelsi, universam terram coletium summus Imperator & Dominus Dominantium. That is to say, Caane Gods Sonne, Emperour of all those that till the Land, and Lord of Lords. And the writing about his great Seale is, Deus in Coelo, & Caane super terram eius fortitudo, omnium hominum Imperatoris sigillum. That is to say, God in Hea-ven, Caane upon Earth the strength, the Seale of the Emperour of all men. And the writing about his Pryvie Seale is, Dei fortitudo omnium hominum Imperatoris sigillum: That is, the strength of God, the Seale of the Emperour of all men. Although it be so that they be not Christians, yet the Emperour and the Tartarians believe God Almighty.

CHAP. LXXI.

Of the Governance of the Countrey of the great Caane.

Now have I told you why he is called the great Caane: Now shall I tell you of the governing of his Court when they make great Feasts, and hee keepeth foure principal Feasts in the yere; the first is of his Birth: the second when he was carryed to the Temple to be Circumcised: the third is of his Idols, when they begin to speak: and the fourth when the Idoll beginneth first to doe Miracles, and at those times he hath men well Arrayed by thousands and by hundreds, and each one knowes what he shall do. For there is first ordained foure thousand rich Barons and mighty, for to ordaine the Feast, and to serbe the Emperour; and all these Barons have Crownes of Gold well deckt with precious Stones and Pearles, and they are clad in Cloth of Gold and Camathas, as richly as they may be made, and they may well have such Cloathes, for they are there of less price then twolen Cloth is here. And these four thousand Barons are parted into four parts, and each Company is clad in divers colours very richly, and when the first thousand is passed, and hath shewed themselves, then come the second thousand, and then the

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the third thousand, and then the fourth: and none of them speaketh a word. And on the one side of the Emperours Table sitteth many Philosophers of many Sciences, some of Astronomy, Pegromancy, Geometry, Pyromancy, and many other Sciences. and some have before them Astralabes of Gold or precious Stones, full of Sand or of Coales burning; some have Horologies well dight and richly, and many other Instruments after their Sciences; and at a certain hour when they see time, they say to men that stand before them, make peace, and they say those men with a loud voice to all the Hall, now be still a while, and then saith one of the Philosophers, each man make reverence and incline to the Emperour, that is Gods Sonne, and Lord of the World, for now is time and houre, and then all men bow to him and kneele on the Earth, and then the Philosopher biddeth them rise up againe: and at another hour. Another Philosopher biddeth them put their finger in their Eares, and they doe so: and at another houre another Philosopher biddeth that all men shall lay their hands on their Heads, and they do so, and then he biddeth them take them away, and they do so, and thus from hour to hour they bid others things; and I asked privily what it should mean, and one of the Waiters said, that the bowing and the kneeling on the Earth at that time, hath this token, that all those men that knoeled so, shall evermore be true to the Emperour, that for no gift nor threatening they shall never bee Traytours nor false to him; and the putting of the finger in the Ear hath this token, that none of those shall hear any ill spoken of the Emperour, or his Council. And yet shall understand that men bring nothing, as clothes, bread, drink, nor no such things to the Emperour but at certain houres that the Philosophers tell, and if any man raise Warre against the Emperour in what Countrey hee be, these Philosophers know it soon, and tell the Emperour, or his Council, and hee sendeth men thither, for he hath many men. Also he hath many men that keep Birds, as Gersaulkens, Sparhawk, Faukens, Gentils, Labers, Sacres, Popinjays that can speak, and many other: he hath ten thousand Elephants, Babones, Parmoyets and other, and he hath ever about him many Christians, more than two hundred that are Christian men, and Saracins, but yet he trusteth more in Christian men then in Sa-

racins

of Sir *John Mandevile* Knight.

raſins. And there is in that Countrey many Saracens that are converted to the Faith, through the preaching of good Chriſt: an men that dwell there, and there are many that will not be known they are Chriſtians.

CHAP. LXXII.

Of the great Riches of the Emperour, of his diſpending.



This Emperour is a great Lord, he may diſpend what he will without number, becauſe he ſpendeth neither Silver nor Gold, and maketh no Money but of Leather or Skins, and this ſame Money goeth through all his Land, and of the Silver and Gold builded he his Pallace: and he hath in his Chamber a Pillar of Gold, in the which is a Ruby, and a Carbuncle of a foot long, the which lighteth all his Chamber by night, and he hath many other precious Stones and Rubies, but this is the richeſt.

This Emperour dwelleth in the Summer toward the South, in a Citie that men call Sardus, and there it is very cold, and in the Winter he dwelleth in a Citie that men call Camalach, and there it is very hot: but for the moſt part he is at Cadon, that is not far from thence.

CHAP. LXXIII.

Of the Ordinance of the Lords of the Emperour, when he rideth from one Countrey to another to Warre.

And when the great Caane doth ride from one Countrey to another, they ordaine ſoure Hosts of People, in which the firſt goeth before, a dayes Journey, and that Hoſt ſteth at Even where the Emperour ſhall lie on the morrow, and there is plenty of Victuals. And another Hoſt cometh at the right ſide of him, and another at the left ſide, and in each Hoſt is many men, and then cometh the fourth Hoſt behinde him a Daye draught, and there is more men in that, then in any other. And ſo ſhall underſtand and

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that the Emperour rideth in no Horse: but when he will go to any secret place with a small Traine, where he will not be knowne, then he rideth in a Chariot with four Oxen, and thereupon is a Chamber, made of a Tree that men call Lignum Aloes, that commeth out of Paradise terrestre, and that Chamber is covered with Plates of fine Gold, and precious Stones and Pearles, and four Elephants, and four Oxen all white go therein, and five or six great Lords ride about him, so that none other man may come nigh him, except the Emperour call any, and in the same manner with a Chariot and such Traine rideth the Emperesse by another side, and the Emperours eldest Son in that same Array, and they have so many people that it is a great number for to see.

CHAP. LXXIV.

How the Empire of the great *Caane* is divided into twelve Provinces, and how that they do cast Incense in the fire, where the great *Caane* passeth through the Cities and Townes, in worship of the Emperour.



THE Land of the great *Caane* is divided into twelve Provinces, and every Province hath more than two thousand Cities and Townes. And when the Emperour rideth through the Country, as he passeth through Cities, and Townes, each man maketh a fire before his House, and casteth therein Incense and other things that give good smell to the Emperour. And if any men of Religion that are Christian men dwell near where the Emperour commeth, they meet him with Procession, with Crosse and holy Water; and they sing *Veni creator Spiritus*, with a loud voice, and when he seeth them comming he commandeth the Lords to ride neare to them to make way that the Religious men may come to him, and when he seeth the Crosse, he doth off his Hat that is made of precious Stones, and great Pearles, and that Hat is so rich that it is marvellous to tell, and then he inclineth to the Crosse, and the Prelate of the Religious men saith Prayers before him, and giveth him the blessing with the Crosse, and he inclineth to the blessing full devoutly,

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boutly, and then the Papele giveth him some fruit, to the num-
ber of nine Peares, or Apples, or other fruit in a Platter of
Gold, and then the Emperour taketh one thereof, and the other
he giveth to his Lords: for the manner is such there, that no
strange man may come before the Emperour; but he giveth him
some what, after the old Law, that saith, Non accedie con-
spectu meo inanis, that is to saye, no man comes into my sight
empty. And then the Emperour biddeth those Religious men
that they go forth, so that men of his House assaile them not, and
those Religious men that dwell where the Emperour or the Em-
perours soon cometh, they do in the same manner.

CHAP. LXXVI.

How the Caane is the mightiest Lord of all the World.



His great Caane is the mightiest Lord of the
World, for Prester Iohn is not so great a
Lord as he, nor the Emperour of Babylon, nor
the Emperour of Persia. In this Land a
man hath an hundred Wives, some forty, and
some more, some less, and they take of their
him to Wives, all save their Sisters, their
Mothers and Daughters, and they also take their Step-mother,
if their Father be dead: and men and women have all one man-
ner of Cloathing, so that they may not be known, but the wo-
men that are married, bear a token on their Heads, and they
dwell not with their Husbands, but he may lie by any as he
will. They have plenty of all manner of Beasts save Wine,
for they will keep none: and they believe in God that made all
things, and yet have they Idols of Gold and Silver, and so
those Idols they offer their best withal.

CHAP. LXXVI.

Yet of other manners of this Countrey.

The Emperour, the great Caane, hath three Wives, and
the principall wife was Prester Iohns Daughter. And the
people of this Countrey begin to do all their things in the new

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Spone, and they worship much the Sonne, and the Spone: those men ride commonly without Spurres, and they hold it a great sinne to speak one horse with another, and to spill Spilk on the ground, or any other thing that men may drink: and the most fault that they may doe, is to piss in the Houses where they dwell, and he that pisseth in his house shall bee slain, and if that sinne they shew to them to their Wyldest, and for their sinne they give to them, and the place where they have pissed shall be halloved, or else may no man come there. And when they have done their Penance, they shall passe through a fire of two, to make them clean of their sinnes. When they have eaten they wipe their hands upon their Shirts, for they have no Table Cloathes, except it bee very great Lords, and when they have all eaten, they put their Fishes or Bladders not washed, into the Pot or Catloxon with the flesh that is left when they have eaten, untill they will eat another time: and rich men drink Spilk of Hares, Asles or other Beasts, and other Beverage, that is made of Spilk and Melasse together, for they have neither Beere nor Wine. And when they go to Melasse they Melasse full wisely, and every man of them beareth two or three Bowes, and many Arrows, and a great Hatchet: Gentlemen have short Swords and he that lieth in Battail they slay him, and they are ever in purpose to bring all the Land in subjection to them, for they say, it is prophesied that they shall overcome by shot of Archers, and that they shall turn men to their Law, but they tooke not what men they shall be: and it is great perill to pose the Tartarians when they rise, for they will shoot behinds and slay men as well as before: and they have small eyes as little Birds, and they are commonly false, for they hold not their Promises. And when a man shall be among them, they strike a Spere in the Earth before him, and when he draweth to the death, they goe out of the House till he be dead, then they put him into the Earth in the field.

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CHAP. LXXVII.

How the Emperour is brought unto his Grave when he is dead.

AD when the Emperour is dead, they set him into a Cart, in the midst of his Tent, and then set before him a Table covered with a Cloth. thereupon they set flesh and other meat, and a Cup full of Rares Milk, and they set a Hare with a Colt by him, and a Horse tailed and bridled, and they lay upon the Horse, Gold and Silver, and all about him they make a great Pit, and with all the things they put him therein, as the Tent, Horse, Gold, and Silver, and all that is about him, and they say, when he cometh into another World, he shall not be without an House, nor Horse, nor Silver, nor Gold, and the Hare shall give him Milk, and bring forth more Horses till he be well lodged in another World: and one of his Chamberlaines or Serbants is put with him in the Earth, for to do him service in the other World, for they believe that when he is dead, he shall goe to another World, and be a greater Lord there than here: and when he is laid in the Earth, no man may be so hardy for to speak of him before his friends.

CHAP. LXXVIII.

When the Emperour is dead; how they chuse and make another.

AD when the Emperour is dead, seven of the Princes gather them together, and they touch his Sonne or the next of his blood, and they say thus, we will, and we ordaine, and we pray thee, that thou wilt be our Lord and Emperour, and he enquireth of them and saith, if ye will that I Raigne, over you, then must you do all that I bid you do. And if I bid that any shall be slaine, he shall be slain: and they answer all with one voice, all that ye bid shall be done. Then saies the Emperour, from henceforth my word shall cut as

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my Sword: and then they set him in a Chair and Crown him, and then all the good Towns thereabout send to him Presents, so much that he shall have more then an hundred Camels laden with Gold and Silver, beside other Jewels that he shall have of Lords, as precious Stones and Gold without number, and Horses, and rich Cloaths of Camacas and Tarius, and such other.

CHAP. LXXIX.

What Countreys and Kingdomes lie next to the Land
of Cathay, and the fronts thereof.



This Land of Cathay is in Asia the deep, and this same Land reacheth toward the West upon the Kingdome of Serrie, the which pertained sometime to one of the three Kings that went to seek our Land in Bethlem, and all those that come of this kinne, are Christian men. These men of Tartary drink no Wine. In the Land of Cozofayne, that is, at the South side of Cathay, is very great plenty of Goods, but no Wine, the which hath at the East side a great Wilderness, that lasteth more than an hundred daies Journey, and the best City of that Land is called Cozofayn: and after the name of that Citie is the Land called, and men of this Land are good Warriours, and hardy. and thereby is the Kingdome of Comayne, this is the most and the greatest Kingdome of the World, but it is not all inhabited: for in one place of the Land is so great cold, that no man may dwell there for cold: and in another place is so great heat, that no man may dwell there: and there are so many failes that a man cannot tell on what side he may turn him: and in this Land are few Trees bearing fruit. In this Land men lie in Tents, and they burn dung of Beasts for lack of Wood. This Land descendeth toward Bay and Sea, and through this Land runneth the River Egel that is one of the greatest Rivers of the World, and it is frozen so hard every year that men might thereupon in great Battels on Horse, and foot men more than a hundred thousand at once. And a little from that River is the great Ocean that they

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they call Baure, and between this Baure and Aspy, is a very straight Passage, to go toward Inde, and therefore King Alexander did make there a Citie that men call Alexandry, for to keep that Passage, so that no man may passe unless he have leave: and now is that Citie called Port de Fear, and the principal City of Comaine, is called Sarachis, that is one of the thre waies to goe to Inde, but though this way may not men goe unless it be in Winter, and this Passage is called Ber-bent. And another way is to go from the Land of Turkescon through Persia, in this way are many dayes Journey in Wildernesse. And the third way is that that cometh from Cos-mane, and goeth through the great Citie, and through the Kingdom of Abachare. And ye shall understand that all these Kingdoms, and Lordships unto Persia, are holden of the great Caine, and many other, and therefore is a great Lord of men and of Land.

CHAP. LXXX.

Of other wayes coming from Cathay toward the Greck Sea, and of the Emperour of Persia.

Now that I have shewed you the Lands toward the North, to come from the Lands of Cathay to the Lands of Husy and Kusly, where Christian men dwell. Now shall I shew unto you of others Lands and Kingdomes, in coming down from Cathay to the Greck Sea, where Christian men dwell: and for as much as next the great Caine of Cathay, the Emperour of Persia is the greatest Lord, therefore I shall speak of him: and ye shall understand that he hath two Kingdomes, the one beginneth Eastward, and it is the Kingdome of Turkescon, and it lasteth Westward to the Sea of Caspy, and Southward to the Land of Inde. This Land is great and plain, and well manured with good Cities, but two most principal, the which are called Isaririon, and Sogmagant. The other is the Kingdome of Persia, and lasteth from the River of Pison unto great Armenia, and Southward unto the Sea of Caspy, and Southward to the Land

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Land of Jude, and this is a full plenteous Countrey, and a good: In this Land are three principal Cities, Passabon, Diophen, and Sermette.

CHAP. LXXXI.

Of the Land of Armony, which is a good Land and of the Land of Middy.



Then is the Land of Armony, in the which was sometimes three Kingdomes, that is a good Land and plenteous, and it beginneth at Persia, and lasteth Westward to Turkey in length, and in breadth lasteth from the Citie of Alexander (that now is called Port de Fear) unto the Land of Middy. In this Armony are many faire Cities, but Carridy is most of name. Then is the Land of Middy, and it is very long and not broad, and beginneth Eastward to the Land of Persia, and Inde the less, and lasteth Westward to the Kingdome of Chaloe, and Northward to little Armony: in this Middy are many great Hills and little Plaines, and there dwell Saracins and other manner of men, that men call Copdins and Keremen.

CHAP. LXXXII.

Of the Kingdome of Georgy and Abcan, and many marvels.



Then next is the Kingdome of Georgy that beginneth Eastward at a great Hill, that men call Abie: this Land lasteth from Turkey to the great Sea, and to the Land of Middy, and to great Armony, and in this Land are two Kingdomes, one of Abcan, and another of Georgy, but he of Georgy is in subjection to the great Caane, but he of Abcan hath a strong Countrey, and defendeth him well against his Enemies: and in this Land of Abcan is a great marvell, for there is a Countrey in this Land that is near three dayes journey in length, and is called Hampton, and that Countrey is all covered with darkness, so that it hath no light, that no man may see there, and no man dare go into that Countrey

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for darknes. And nebertheless men of that Countrie thereby say that they may sometime hear therein the voice of men and Hoxles crying, and Cocks crow, and they know well that men dwell there, but they know not what manner of men: and they say this darknes came through the work of God, that he did so; Christian men there. For there was a wicked Emperour that was of Pop, and was called Saures, and he pursued sometime the Christian men to destroy them, and did make them do sacrifice to his false gods, so; in that Countrie dwelled manie Christian men, the which left all their Gods and Cat-til, and Riches, and went to Grace, and when they were all in a great Plain that is called Hecon, the Emperour & his men came to slay the Christian men, and then the Christian men kneeled down and prayed to God, & a nene came a thick Cloud and covered the Emperour and all his Beasts, so that he might not go away, and so they dwell in darknes, and they never came out after: and the Christian men went forward as they would, and therefore they say thus, *A Domino factum est istud & est mirabile in oculis nostris: that is to say, Of our Lord is this done, and it is marvellous in our eyes.* Out of this Land cometh a River wherbie men may see by good tokens that men dwell therein.

CHAP. LXXXIII.

Of the Land of Turkey, and divers other Countreys, and of the Land of Mesopotamia.



Then next is the Land of Turkey, that reacheth to great Armony, and therein are manie Countries, as Caperdoce, Saure, Byke, Duection, Patan, and Geneth: in each one of these Countries are manie good Cities, and it is a Plain Land, with few Hills and RIVERS. And then is the Kingdom of Mesopotamy. that beginneth Westward at the River of Egre, at a Citie that men call Hossell, and it lasteth Westward to the River of Euphrate, to a Citie that men call Hoshaim, and Westward from high Armony, unto the Wil-berna

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berness of Inde the less : and it is a good Land and plain, but there is few Rivers, and there is but two Hills in that Land, the one is called Simar, and the other Lison, and it reacheth unto the Land of Chaloe.

CHAP. LXXXIV.

Of divers Countreys, Kingdoms and Iles, and Marvels
beyond the Land of Cathay.



Dow have I said and spoken of many things on this side of the great Kingdom of Cathay, of whom many are obedient to the great Caare. Now I shall tell of some Lands, Countries, and Iles that are beyond the Land of Cathay. Who so goeth from Cathay to Inde the Way and the Low, he shall go through a Kingdom that men call Cabissen, and it is a great Land : there groweth a manner of Fruit as it were Gourds, and when it is ripe, men cut it assunder, and they find therein a Beast as it were of flesh, bone and blood, as it were a little Lamb without wool, and men eat the Beast and Fruit also, and sure it seemeth very strange. Nevertheless, I said to them, That I held that for no marvel, for I said that in my Country are Trees that bear Fruit that become Birds flying, and they are good to eat, and that that falleth on the Water lieth, and that that falleth on the Earth dieth : and they marvelled much thereat. In this Land, and many other thereabout, are Trees that bear Cloves, and Nutmegs, and Spice, and many other Spices, and there be Vines that bear so great Grapes that a strong man shall have enough to bear a Cluster of Grapes. In that same Land are the Hills of Caspy that men call Aber, and enclosed within those Hills are the Jewes of the 12 kinds, that men call Gog and Magog, and they may come out on no side. There were enclosed 12 Kings, with their folk, that dwelled between the Hills of Syche : and King Alexander chased them thither among those Hills, for he trusted to have enclosed them there, through the working men, but he might not, and when he saw he might not, he prayed to God that he would



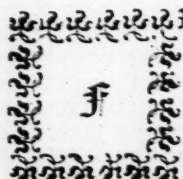
would fulfil that which he had begun: God heard his Prayer, and enclosed the Hills all about them but at the one side, and there is the Sea of Caspy. Here some men might ask if there be a Sea on one side, why go they not out there: thereto answer I, That although it be called a Sea, it is not a Sea, but a Poole standing among Hills, & it is the greatest Poole of all the World, & though they go over that Poole, yet they wot not where to arrive, for they can speak no speech but their own: & ye shall understand that these Jewes which dwell among the Hills have no Law among them, and yet they pay Tribute for their Land to the Kings of Armeny: & sometime it is so that some of those Jewes go over the Hills, but many may not passe there together for the Hills are so great and high. Nevertheless, men say in that Countrey thereby that in the time of Antichrist they shall do much harm to Christian men, and therefore all the Jewes that dwell in divers parts of the World learn for to speak Hebrew, for they hope that these Jewes, that dwell among the Hills aforesaid, shall come out of the Hills, and speak all Hebrew, and nothing else,

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and then shall these Jewes speak Hebrew to them, and lead them into Christendom for to destroy Christian men. For these Jewes say they know, by their Prophecies, that those Jewes that are among those Hills of Caspy, shall come out, and Christian men shall be in their subjection, as they be under Christian men now. And if we will know how they shall find the Passage out, as I have understood, I shall tell you. In the time of Antichrist, a For shall make his Den in the same place where King Alexander did make the Gates, and he shall dig in the Earth so long till he pierce it through and come among the Jewes, and when they see the For they shall have great marvel of him, for they never saw such a Beast, but other Beasts they have among them manie: and they shall chase this For and pursue him until that he be fled again into his Hole that he came from, and then shall they dig after him until they come to the Gates that Alexander did make of great Stones well laid with Morter, then shall they break those Gates, and they shall find the way forth.

CHAP. LXXXV.

Of the Land of Braetrie, and of many Griffors,
and other Beasts.

 From this Land men shall go unto the Land of Badrie, where are manie wicked men and cruel: In that Land are Trees that bear Wool, as it were Sheep, of which they make Cloth. In this Land are Potains that dwell sometime on Land, and sometime on Water, and are half a man, & half a Horse, and they feed on men when they may get them. In this Land are manie Griffors more than in other places, and some say they have the bodie before as an Eagle, and behind as a Lion; and it is true, for they be made so: but the Griffon hath a bodie greater than 8 Lions, & stronger than 100 Eagles, for certainlie he will bear to his Beak flying a Horse & a man upon his back, or two Oxen yoked together as they go to Plough, for he hath long nails on his feet,

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as great as it were hoins of Dren, & of those they make Cups
there to drinke with, & of his ribs they make bows to shot with.

CHAP. LXXXVI.

Of the way to go to *Prefter Johns Land*, which is
Emperour of Inde.

From this Land of *Bactrie* men go in manie daies
journey to the land of *Prefter Iohn*, that is a great
Emperour of Inde, & men call his Land and the Ile of
Pantroze. This Emperour *Prefter Iohn* holdeth a
great Land, & manie good Cities & good Towns.
In this Kingdom are manie great Isles & large,
for the Land of Inde is parted into Isles, because of great Rivers
that come out of *Paradise*: and also in the Sea are manie great
Isles. The best Citie that is in the Ile of *Pantroze* is called
Pile, that is a noble Citie & a rich. *Prefter Iohn* hath under him
manie Kings, and divers Lords, and his Land is good and
rich, but not so rich as the Land of the great *Caane*, for *Mer-*
chants come not so much thither as they do into the Land of
the great *Caane*, for it is too long a Journey. And also they
find in that Ile of *Cathay* all things that they have need of,
as *Spicerie*, Cloth of Gold, and other Riches: and although
they might have better cheap in the Land of *Prefter Iohn*,
than in the Land of *Cathay*, and moze fine, nevertheles they
will not go thither by reason of the length of the Journey, and
great perils on Sea: for there are manie places in the Sea
where are many Rocks of a Stone that is called *Adamant*, the
which of his own kind draweth to him all manner of Iron,
and therefore there may be no Ships that have Iron Nails
pass, but it draweth them to it, and therefore they dare not
go into that Countrie with Ships, for fear of the *Adamant*: I
went once into that Sea, and saw as it had been a great Ile of
Trees, Rocks, and branches growing & the Shipmen told me
that those were great Ships that abode there through the vertue
of the *Adamants*: & of things that were in the Ships, where
of those *Trees* sprung and wared, and such Rocks are there
many in divers places of that Sea, and therefore dare there no
Ship.

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Shipmen passe that way. And another thing also is, That they fear the long way, and therefore they go most to Cathay, and that is nearer unto them. And yet it is not so near, but that from Venice or Gene by Sea to Cathay is *xt. or xii. Moneths* Journey. The Land of Prester John is long, and Merchants pass thither through the Land of Persia, and come into a Citie that men call Hermes, for a Philosopher that was called Hermes founded it, and then pass an arm of the Sea, and come to another Citie that men call Saboth, and here find they all Merchandises, and Voyinages as great plenty as Larks in our Countrey. In this Countrey is little Wheat or Barley, & therefore they eat Rice, Milk, and Cheese, and other fruits. This Emperour Prester John, Weddeth commonly the Daughter of the great Caane, and the great Caane his Daughter. In the Land of Prester Iohn is many strange things, and many pretious Stones, so great and so large, that they make of them Vessels, Platters, and Cups, and many other things, of which if were too long to tell, but somewhat of his Law and of his Faith I shall tell you.

CHAP. LXXVII.

Of the Faith and Belief of Prester JOHN, but he hath not all the full Belief as we have.



This Emperour Prester Iohn, is Chriſtend, and a great part of his Land also, but they have not all the Articles of our Faith, but they beleeve well in the Father, the Son, and the Holy Ghost, and they are very devout, and true one to another, and they make no force of Cattel. And he hath under him 72. Provinces and Countries, and in each one is a King, and those Kings have other Kings under them. And in this Land are many Warrels; for in this Land is a Grabelly Sea that is of Sand and Gravel and no drop of water, and it ebbeth and floweth with very great Waves as another Sea doth, and it is never standing still, and never in rest, and no man can passe to the Land beyond it. And although there be no Water in the Sea, yet
men

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men may finde therein very good Fish, and of other fashion and shape than are in any other Sea; and also they are of a very good taste, and sweet, and good to eat. And three dayes journey from that Sea are many great Hills, through which runneth a great Flood that cometh from Paradise, and it is full of precious Stones and no drop of water, and it runneth with great Waves into the Grabelly Sea: and this Flood runneth three dayes in the week so fast, that it carrieth great Stones of the Rock with it that make much noise, and as soon as they come into the Grabelly Sea they are no more seen: and in those three dayes, when it runneth thus, no man dare come in it, but the other dayes men go therein when they will. And so beyond that Flood toward the Wilberncis is a great Plain among Hills all sandy and grabelly, and in that Plain grow Treas, that at the rising of the Sun each day, begin to grow, and so grow they till mid-day, and bear Fruit; but no man dare eat of that Fruit, so; it is a manner of Iron, and after mid-day it turneth again to the earth, so that when the Sun goeth down it is nothing seen, and so doth it every day: And there is in this Wilberncis many wild men with Horns on their Heads, very hideous, and they speak not, but rout as Swine: And in that Countrey are many Popinsoys, that they call in their Language Pistak, and they speak through their own kind, partly as a man, and those that speak well, have long Tongues and large, and on every foot five Toes; but there are some that have but three Toes, but those speak not, or very ill.

CHAP. LXXXVIII.

Of another Island, where also dwelleth good People therein, and is called Synople.

¶ **W**hen is there another Ile that is called Synople. wherein also are good People and true, and full of good Faith, & they are much like in their living to the men before said, and they go all naked. Into that Island came King Alexander, and when he saw their good Faith and Truth and their good Beliefe, he said that he would
do

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do them no harm, and bade them ask of him Riches, or anie thing else, and they should have it. And they answered, that they had Riches enough when they have meat and drink to sustain their bodies; and they said also, That Riches of this world is nought worth; but if it were so that he might grant them, that they should never die, that would they pray him. And Alexander said, That might he not do, for he was mortal and should die as they should. Then said they, Why art thou so proud and wouldest win all the world, and have it in subjection, as it were a God, and hast no term of thy life, and then wilt have all Riches of the World, the which shall forsake thee, or thou forsake them, and thou shalt bear nothing with thee, but it shall remain to others, but as thou wert boynnaked, so shalt thou be donen in Earth? And Alexander was greatlie astounded at this speech. And though it be so that they have not the Articles of our Faith, neverthe less I believe that God liketh their service as he did of Iob, that was a Danim, the which he held for his true servant, and many other. I believe verilie that God loveth all those that love him, and serve him mocklie and trulie, and that despise the vaine-glorie of the World, as these men do, and as Iob did: and therefore said our Lord, through the mouth of the holie Prophet Esay, Ponam eis multiplices leges meas, that is to say, I shall put Laws to them in manie manners: And the Gospell saith thus, Alias oves habeo, quæ non sunt ex hoc ovili, that is, I have other shep that are not of this fold: & thereto accorde the Vision that S. Peter saw at Joppa, how the Angel came from Heaven, and brought with him all manner of Beasts, as Serpents, and divers fowles, saying to S. Peter, Take and eat: and S. Peter answered, I never eat of anie unclean Beast: and the Angel said to him, Non dicas immunda quæ Deus mundavit. That is to say, Call thou not those things unclean that God hath cleansed. This was done in token, that men should not have anie man in disdain for their divers Laws, for we wot not whom God loveth, and whom God hateth.

Of Sir John Mandeville, Knight,

CHAP. LXXXIX.

Of two other Iles, the one is called Piton, wherein be little men that can eat no meat: and in the other Ile the men are all full of Feathers.



Here is another Ile that men call Witan, the men of this Land till no ground, for they eat nothing, & they are small, but not so small as Dignies. These men live with smell of wilde Apples, & when they go far out of the Countrey they bear Apples with them, for as soon as they loose the savour of Apples, they die: they are not reasonable, but as wilde as Beasts. And there is another Ile where the People are feathered, but their face and the Palms of their Hands, these men go as well about the Sea as on the Land, and they eat flesh and fish all raw: in this Ile is a River that is two mile and a half broad, that men call Kenemar.

CHAP. XC.

Of a rich man in Prester Johns Land, named Catolonapes, and of his Garden.



Also in an Ile of Prester Johns Land, called Miscozarch, there was a man that was called Catolonapes, He was rich, and had a fair Castle on a Hill, and strong, and he made a Wall about the Hill very strong, and fair; within he had a fair Garden, wherein were manie Trees bearing all manner of Fruits that he might find, and he had planted therein all manner of Herbs of good smell, and they bear flowers, and there were manie fair Wells, and by them was made manie Halls and Chambers, well deckt with Gold and Azure, and he had made there divers Stories of Beasts and Birds that sung, and tuned by Engine, or Whage, as they had been quick: and he had in his Garden all things that might be to mans solace and Comfort: He had also in that Garden Maidens of the Age of fifteen years, the fairest that he might
S Ande,

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And, and men children of the same age, and they were clothed with Cloth of Gold, and he said that they were Angels, and he caused to be made certain Hills, and enclosed them about with precious Stones of Jasper and Chrystal, and with Gold and Pearle, and other manner of Stones, and he made a Conduit under the Earth, so that when he would, the Wells ran sometime with Milk, sometime with Wine, and sometime Honey; and this place he called Paradise, and when any young Batcheler of the Countrie, Knight, or Squire, cometh to him for solace or sport, he leadeth them into his Paradise, and sheweth them these things, as the Songs of Birds, and his Damofels, and Wells: and he did strike divers Instruments of Musick in a high Tower that might be heard, and said they were Angels of God, and that place were Paradise, that God had granted to those that Believed, when he saith thus, Dabo vobis terram fluentem lacte & melle, That is, I will give you a Land, flowing with Milk and Honie: And then this man did make these men Drink a manner of Drink by which they were Drunken, and he said to them, If they would die for his sake, when they were dead they should come to his Paradise, and they should be of the age of those Maidens, and should dwell alwaie with them, and he would put them in a fairer Paradise, where they should see God in his joy, and in his Majesty: and when they granted to do that he would, then he bad them go and say such a Lord, or a man of the Countrie that he was wroth with, & that they should have no fear of any man; and if they were slain themselves for his sake, he would put them in his Paradise when they were dead. And so went those Batchelers to slay great Lords of the Countrie, and were slain themselves, in hope to have that Paradise, and thus was he avenged of his Enemies through his deceit: And when rich men of the Countrie perceived his cautell and malice, and the will of this Catolonapes, they gathered themselves together, and assailed the Castle, and slew him and destroyed all his goods, and his fair places, and riches that were in his Paradise: and the place of the Wells are there yet, and some other things, but the riches are gone: and it is not long agoe since it was destroyed.

Of Sir *John Mandevile*, Knight.

CHAP. XCI.

Of a perillous Valley that is beside the River Pison.



Ad a little from this place, on the left side, beside the River of Pison is a great Harbel: There is a valley between two Hills, & that is 4 mile long, & some men call it the Valley Enchanted, some the Valley of Devils, some the Valley perillous: & in that Valley are manie Tempests, and a great noise very hideous both day and night, and a sound as it were a noise of Labours and Trumpets, as it were at a great feast. This Valley is full of Devils, and hath ben alwaies, and men say there is an entry to Hell.

In this Valley is much Gold and Silber, whereof manie Christian men, and other, go thither for desire of that Gold and Silber, but few of them come out again, for they are anone strangled with Devils: And in the midst of that Valley, on a Rock, is a Visage, and the head of a fiend bodily very hideous and dreadful to see, and there is nothing seen but the Head and the Shoulders, but there is no Christian man, or other in the world so hardie, but that he would be greatly afraid to behold it, for he beholdeth each man so sharply, and his eyes are so staring, and sparkling as fire, and he changeth so often his countenance, that no man dare come near for all the world: and out of his Nose cometh great plentie of fire, of divers colours, and sometime is the fire so stinking, that no man may suffer it; but alway a good Christian man, and one that is stedfast in the faith, may gothereto without harm, if they call to God, only, for forgiveness of their Sins, then shall the Devils have no power over them. And ye shall understand that when my fellows and I were in that Valley, we had very great doubt if we should put our Bodies in a venture to go through it, and some of my fellows agreed thereto, and some would not; and there were in our Companie two fyers minours of Lumbardie, who said, If any of us would go in, they would also: As they had said so, upon trust of them, we said that we would go, and we did

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make our Prayers to God for our safegard, and so we went in 14 men, & when we came out we were but 10, & we wist not whether those 4 were lost there, or whether they turned again, but we saw them no more: other of our companie who would not go in with us, went about another way for to be before us, and so they were, but we went through the Valley, & saw there manie strange things, as Gold, Silber, precious Stones and Jewels, great plentie as we thought, whether they were so or no I know not, for Devils are so subtil & false, that they make manie times a thing to seem that it is not, so for to deceiue men, & therefore I would touch nothing for fear of enemies that I saw there in manie likenesses, some of dead bodies, that I saw lie in the Valley, but I dare not say that they were all bodies, but they were bodily shapen through making of Devils, & we were often throtten down to the earth by wind, thunder, and tempest, but God helped us alway, and so passed we through that Valley without peril or harm, thanks be to God.

CHAP. XCII.

Of an Iland wherein dwell People as great as Gyants, of eight and twenty, or thirty foot of length, and of other things.



And beyond that Valley is a great Ile, where be People as great as Gyants, of 28 foot long, and they have no Clothing but Beasts Skins that hang on them, and they eat no bread, but rawe flesh, and they drinke Milke, and they have no Houses, and they glasher eat mens flesh than other: And men told us that beyond that Ile is another, wherein are greater Gyants, of 45, or 50 foot long, some 50 cubits long, but I saw them not: And among those Gyants are great Sheep, as if it were young Dren, and they bear great Wool, these Sheep have I seen manie times.

Another Ile there is Northward, where are manie evil and foul Women, but they have precious Stones in their eyes, & they have such force that if they behold any man with woth they slay them with beholding, as the Basilisk doth. Another Ile is there of fairer Folk and good, where the custome is such, the first

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first night that they are Wedded, they take a certain man, that is ordained therefore, and let him lie by their Wives to have the r Maiden-heads, and they geve him a great reward for his trabel, and those men are called Gadlybrien, for men of that Countre hold it a great thing to make a Woman no Maiden, and if it be so that the Husband find her a Maiden the next night after (for peradventure he that lay by her was Drunken, or for any other cause) the Husband shall complain of him to the Lawyers, that he hath not done his Debour, and he shall be grievously punished and chastized: but after the first night they keep their Wives well, that they speak not with those men: & I asked what was the cause why they had that custome, and they said, Heretofore men lay with their Wives first and no other, and their Wives had Serpents in their Bodies, and stung their Husbands in the Pard. or on their Bodies, and so were manie men slain, and therefore they had that custome to let other men have their Maiden-heads, for fear of death, and thus they suffer them to assay the Passage, ere they adventure.

CHAP. XCIII.

Of Women which make great sorrow when their Children are born, and great joy when they are dead.

Notther Ile there is, where Women make great Sorrow when their Children are Born, and when they are Dead they make great Joy, and cast them into a great Fire and burn them: And they that love well their Husbands, when they are Dead, they cast them in a Fire and burn them, for they say that Fire shall make them clean of all filth and Vices, and they shall be clean in another World: and the cause why they Weep when their Children are born, and that they Joy at their Death is, They say a Child when he is Born, cometh into this World to have Trabel, Sorrow, and Heaviness, and when they are Dead they go to Paradise, where Rivers are of Milk and Honey. And there is Life, and Joy, and Plentie of Goods without Trabel or Sorrow. In this Ile they Elect their Kings by Voyces, and they Chuse him not for his Riches, and

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and nobleness, but him that is of good conditions, and most righteous and true, that judgeth everie man trulie, little and much, after their trespasss, and the King may judge no man to death, without counsell of his Barons, and that they all assent. And if it be so that their King do a great Trespasse, as slay a man, or such like, he shall die also, but he shall not be slaine, but they charge and command that no man be so hardie to keepe him companie, nor to speak to him, nor give him meat nor drink, and thus he dieth: for they spare no man that hath done a trespassse for Love, Lordship, Riches, or Nobleness, but they do him right after he hath deserved.

CHAP. XCIV.

Of an Iland where men wed their own Daughters
and Kinswomen,



There is another Ile where is great plentie of people, and they never eat flesh of Hares, nor of Hens, nor Geese, yet is there manie of them, but they eat of all other Beastes, and they drinke Milke. In this Countrie they wed their own Daughters, and other of their kin, as them liketh; and if there be 10 or 11 men in one house, each one of their Wives shall be common to other, and at night one have one of their Wives, and another night another; and if she have anie child, she may give it to whom she will, so that no man knowes it to be his. In this land & manie other places of Inde, are manie Crocodiles, that is a manner of long Serpent, & on nights they dwell on water, and on daies they dwell on land and Rocks, & they eat not in winter. These Serpents slay men and eat them keeping, and they have no tongue.

In this Countrie, and manie other, men cast seed of Cotton and sow it each year, and it groweth as it were small Trees, and they bear Cotton. In Araby is a kind of Beast that some men call Gerlants, that is a fair Beast, and he is higher than a great Camel or Steed, but his neck is near 11 Cubits long, and his Talle like a Hart, and he may look over an high house,
and

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and there are manie Camelions, that is a little Beast, and he never eateth or drinketh, and he changeth his colour often, for sometime he is of one colour, and sometime of another, and he may change him into all colours that he will, save black & red. There are manie wild Swine of manie colours, & as great as Oxen, & they are spotted as it were small fawns: & there are Lions all white, & there be other Beasts, as great as Steeds, that men call Lambozans, & some men call them Wonts, & their head is black, & three long horns in his front, as cutting as sharp swords, & he chaseth & will slay Elephants. And there is manie other manner of Beasts, of whom it were too long to write all.

CHAP. XCV.

Of an land where dwell good People, and true.

There is another land good and great, & plentiful, where are good men and true, and of goodly life after their Faith, and though they be not Christians, nevertheless of kinde they are full of good Vertues, and they shun Vices, and all Sinne and Gallie, for they

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they are not envious, proud, covetous, lecherous, nor gluttonous, and they do unto another man that they would he did to them, and they fulfil the 10 Commandments, and they take no force of riches, nor of having, and they swear not, but they say, *Yes*, and *Yes*, for they say he that sweareth will deceive his Neighbour: and some men call this Ile, the Ile of *Wagamen*, and some call it the Land of *Faith*, and though it runneth a great River, that men call *Thebe*: and generally all men in those Isles, and other thereby, are truer and wiser than in other Countries: In this Ile are no *Thieves*, *Murderers*, nor *Beggars*. And so far as they are so true, and so good, there is no *Tempest* nor *Thunder*, *War*, *Hunger*, nor *Tribulation*: and thus it seemeth well that God loveth them well, and he is well pleased with their deeds, and they believe in God that made all things, and him they worship, and they live so temperately in meat and drink that they live very long, and manie of them die without sickness, and their life faileth them with age.

CHAP. XCVII.

How King Alexander sent his men thither for
to winne that Land.



Some time King Alexander sent men to winne that Land. And they sent him Letters that said thus: *What behoveth a man to have all the World: that is not content therewithal? Thou shalt find nothing at all in us, Why shouldst thou make Warre upon us? For we have no Riches nor Treasure, and all the Cattel of our Countrey are common, our Meats that we eat are our Riches, and instead of Gold and Silver, we make our Treasure Peace and Concord, and Love, and we have nought but a Cloth upon our Bodies, our Clothes are not arrayed richly to please, for we hold it a great folly for a man to trimme up his Bodie with costly Apparel to make it seem fairer than God made it. We have ben evermore in peace till now that thou wilt disinherit us. We have a King among us, not for need of the Law, nor to judge any man, for there are no Trespassers among us, but all*

of Sir *Iohn Mandevile*, Knight.

all enely, to learn us to be obedient to him, and so mayest thou take from us but our good peace. And when King Alexander saw this Letter, he thought he should do too much harm if he troubled them, and sent to them, that they should keep well their good manners, and have no dread of him.

CHAP. XCVII.

How the Emperour *Prestor Iohn*, when he goeth to Battell, hath three Crosses of fine Gold born before him,



HE Emperour *Prestor Iohn*, when he goeth to Battell, hath no Banner born before him, but he hath born before him three Crosses of fine Gold, and those are large and great, and richly set with precious Stones, and for to keep each Crosse hee ordaineth a thousand men of Armes, in manner as men keep a Standard in other Countreys: and hee hath men without number, when he goeth to any Battell against any other Prince. And when he hath no Battell, but rideth to take the Arre, then hath hee borne before him but a Crosse of a Tree, not painted and without Gold, or precious Stones, and all plaine, in token that our Lord *Iesus Christ* suffered death on a Crosse of Tree. And also he hath borne before him a Wessell full of Jewels, and Gold, and precious Stones, in token of his present Nobleness and of his Might: he hath borne before him, likewise a Platter of Gold full of Earth, in token that all Lordship and Nobleness shall turn to nought, and all flesh shall turn to Earth.

CHAP. XCVIII.

Of the most resident place of *Prestor Iohn*, which is in a City called *Suse*.

AND he dwelleth commonly at the City of *Suse*, and there is his principall Pallace, and it is so rich that it is strange to tell: for about the principall Tower of the Pallace are two pavilions of Gold all round, and each one of these hath two Car-

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buncles, great and large, that shine very clear in the night : and the principall Gates of this Pallace are of precious Stones that men call Sardine, and the Borders of the Bars are Ivory, the Windows of the Hall and Chambers are of Christall, the Tables they eat on, are some of Emrauldes, some of Wyke, some of Gold and precious Stones, and the Pillers that bear the Table are of such Stones also, and the Stairs on the which the Emperour goeth up to his Table where he sitteth at meat, one is of Pastick, another of Christall, and another of green Jasper, another of Diasper, another of Sardin, another of Cornelin, another of Denton, and that he setteth his foot upon is of Chysolites, and all these Staures are bordered with fine Gold, and well set with great Pearles and other precious Stones, and the sides of his Table are Emcraulds, bordered with Gold and with precious Stones: the Pillers in his Chamber are of fine Gold, with many Carbuncles, and other such Stones that give great light in the night, and though the Carbuncles give great light, nevertheless there burneth xii. great Vessels of Christall full of Balm, to give good smell, and to drive away evill Ayre. The frame of his Bed is all Sapphire, well bound with Gold, to make him sleepe well, and so to destroy Lechery, for he will not lye by his Wives but thrice a year, after the seasons, and that onely for getting of Children. And hee hath also a fair Pallace in the City of Nile, where he dwelleth when he will, but the Ayre there, is not so well tempered as it is in the City of Sule. And he hath every day in his Court more than xxx. thousand men, beside commens and goers, but xxx. thousand there, or in the Court of the great Caine, spend not so much as xii. thousand in our Countrey. He hath evermore xii. Kings in his Court to serve him, and each one of them serveth a Month, and with these Kings serve alway lxii. Dukes, and CCC. Carles, and every day are in his Court xii Archbishops, and xx. Bishops. The Patriark of Saint Thomas is as if were a Pope, and the Archbishops, Bishops and Abbots, all are Kings in that Countrey, and some one of the Lords is Master of the Hall, some of the Chamber, some Steward, Marshall, and other Officers, and thereby he is richly served. And his Land extendeth in breadth four Months Journey, and it is of length without measure.

of Sir Iohn Mandevile, Knight.

CHAP. XCIX.

Of the Wildernesse, wherein groweth Trees of the Sun,
and the Moone.



And beyond this place is a great Wildernesse, as men that have bene there say. In the Wildernesse, as men say, are the Trees of the Sunne, and the Moone, that spake to Alexander, and told him of his death: and men say, that those that kepe those Trees and eat of the Fruits of them, live four or five hundred yere, through vertue of the fruit, and we would gladly have gone thither, but I think that an hundred thousand men of Arms could not passe that Wildernesse for the plenty of wilde Beasts, as Dragons, and Serpents, that slay men when they passe that way. In this Land are many Elephants, both white and blew, without number, and Unicorns, and Lyons of many colours. Many other Bees are in the Land of Prestre Iohn, that were too long to tell, and much riches, and of precious Stones great plenty. I have heard say that this Emperour is called Prestre Iohn, and for those that know it not I will declare. Sometime there was an Emperour a noble Prince, and a doughty, and hee had many Christian Knights with him, and the Emperour thought he would see the Service in Christian Churches, and then was Churches of of Christendome in Turkey, Surry, and Tartary, Hierusalem, Palestine, Araby, and Alapy, and in all the Land of Egypt: and this Emperour came with a Christian Knight into a Church of Egypt, and it was on a Saturday after Whitsunday, when the Bishop gave Orders, and he beheld the Service, and asked of the Knight what folk those should be that stood before the Bishop, and the Knight said they should be Priests: and hee said hee would no more be called King nor Emperour, but Priest, and hee would have the name of him that came first out of the Priests, and hee was

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called Iohn, and so have all the Emperours since been called Prester Iohn. In this Land are many Christian Men, of good Faith and good Law, and they have Priests to sing Service, and they receive the Sacrament, as men of Greece do, and they say not otherwise, but as the Apostle said, as Saint Peter and Saint Thomas, and other Apostles, when they sing and said Pater-noster, and the words with the which the Communion is sacred: we have many additions of Popes that have bene ordained, of which men of these Countreys know not.

CHAP. C.

Of the great Island and Kingdom called Taprobane.



Toward the East side of Prester Iohns Land, is an Ile that men call Taprobane, and it is right good and fruitfull, and there is a great King and a rich, and he is obedient to Prester Iohn, and the King is alway made by Election. In this Ile are two Winters and two Summers, they reap Corn twice in the yeare, and Gardens flourish at all times in the yeare. There dwelleth good people and reasonable, and many Christian men among them are full rich, and the water between the side of Prester Iohn and this Ile, is not very deep, for men may see the ground in many places.

CHAP. CI.

Of two other Iles, one is called Oriell, and the other Argete, wherein are many Gold Mines.



There are more Eastward two other Iles, the one is called Oriell, and the other Argete: of which, all the Land is full of Mines of Gold and Silver. In those Iles may men see no Starres cleare shining, but one Starre that is called Canopus, and there men see not the ynone, but in the last quarter. In that Ile is a great Hill of Gold that Miners keep, and they part the fine Gold from other that is not fine, and the Miners are as great as Hounds, so that no man dare come there for dread

of Sir Iohn Mandeville Knight.

dead of Dismaires that moche assay them, so that men cannot dig for the Gold nor get thereof, but by subtilty: and therefore when it is very hot, the Dismaires hide themselves in the Earth from moche to moche of the day, and then men of the Countrey take Cammels and Dromedaries, and other Beasts, and go thither, and lade them with Gold, and goe all away erre the Dismaires come out of the Earth. And other times when it is not so hot, that the Dismaires hide them not, they take Dares that have foales, and they lay upon those Dares two long Caskets as it were two small Barrels with the mouth upwards, and cubs them thider and keep their foales at home, and when the Dismaires see these Caskets they leap thereto, for by tyme they leaue no hole nor pit open, and then they fill those Caskets with Gold, and when the men think the Caskets be full, they take the foales, and bring them as neare as they dare, and then they whynny, and the Dares heare them, and anon they come to their foales, and so they take the Gold. For these Dismaires will suffer Beasts to come among them, but no men.

CHAP. CII.

Of the dark Countrey and Hills, and Rocks of Stone, nigh to Paradise.



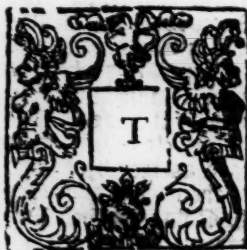
Byond the Isles of the Land of Iresler Iohn, and his Lordship of Wilbernelle, to goe right East, men shall find nothing but Hills, great Rocks, and other dark Land where no man may see day or night, as men of that Countrey say: and this Wilbernelle and dark Land latheth to Paradise Terrestre, where Adam and Eve was set, but they were but a litle while there, and that is toward the East, at the beginning of the Earth, but that is not our East that we call, where the Sun riseth, for when their Sun riseth there, then it is midnight in our Countrey, by reason of the roundness of the Earth: for our Lord made the Earth all round in the middell of the Firmament. Of Paradise can I not speak properly, for I have not bene there, but that I have heard, I shall tell you. Men say that Paradise Terrestre is the fourth of the world, and it is so high that it standeth neare

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near to the Circle of the Moon, for it is so high that Noes Flood might not come thereto, which covered all the Earth about.

CHAP. CIIII.

A litle of Paradise Terrestre.



This Paradise Terrestre, is inclosed all about with a Wall, and that Wall is all covered with Gold, as it seemeth, that men may see no Stone nor nothing else wherof it is, and in the highest place of Paradise in the middell of it is a Well, that casteth out the four Floods that runneth through divers Lands. The first Flood is called Nilon or Ganges, and that runneth through Inde: in that River are many precious Stones, and much Lignum Aloes, and gravel of Gold. Another is called Nilus or Giron, and that runneth through Ethiope and Egypt. The third is called Egre, and that runneth through Assyria and Armeny the great. And the fourth is called Euphrates, that runneth through Armeny the less, and Persia: and men say that the sweet and fresh waters of the World take their springing of them. The first River is called Nilon, that is to say, gathering of many Rivers together and falling into one, and some call it Ganges, of a King that was in Inde, that men call Gangeras, for it runneth through his Land: and this River is in some places clean, in some places troubled, in some places hot, in some places cold. The second River is called Nilus or Giron, for it is ever troubled, for Giron is to say, trouble. The third River is called Egre, that is to say, fast running, for it runneth faster than any of the other, named so of a beast that men call Egris, for he runneth fast. The fourth River is called Euphrates, that is to say, well bearing, for there groweth many good things upon that River. And we shall understand that no man living may goe upon that Paradise, for by it and hee may not goe for wild Beasts that are in the Wilderness, and for Hills and Rocks, which no man may passe: Neither by those Rivers may any man passe, for they come with a great course,

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and so great waves that no ship may saile against them. Many great Lords have assayed many times to goe by those Rivers into Paradise, but they might not speed in their way. for some dyed for weariness in rowing. some were blind, and some deafe with noise of the waters, so no man may passe there but through special grace of God. I can tell you no more of that place, which I may speak of upon mine own sight.

CHAP. CIIII.

How *Prefter Johns* Land lyeth foot against foot to England.



These Isles of the Land of *Prefter John*, they are under the Earth to us, and they lye foot against foot to England: and other Isles there are who so would pursue them, for to compass the Earth, having the Grace of God to help the way, he might come right to the same Countreys that he were come of, and come from, and go about the earth, but for that it asketh so long time, and also there are so many perils to passe, that few men assay to go so, and yet it might be done, for men come from those Isles to other Isles, coasting on the Lordship of *Prefter John*, which men call *Cassay*. and that Countrey is neare ix. dayes Journey long, and more than fifty of breadth, and this *Cassay* is the best Land that is in those Countreys, save *Cathay*: and if Merchants came thither as commonly as they doe to *Cathay*, it would be better than *Cathay*: for it is so thick of Cities and Towns that when a man goeth out of a City he seeth another at each side: there is great plenty of Spices and other Goods: the King of this Ile is rich and mighty, and he holdeth his Land of the great Caene, for that is one of the twelve Princes that the great Caene hath under him, beside his own Land.

CHAP.

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CHAP. CV.

Of the Kingdome of Rehob.



From this Ile men go to another King-
dom, that is called Rehob, and that is
also under the great Caene. This is a
good Countrey and plenteous of Com-
modities and other things: men of this
Land have no houses, but they dwell in
Tents made of Tree: and the princi-
pall City of the Countrey is all black,
made of black stence, and white, and all
the Streets are paved with such stones,

and in the City is no man so hardy to spill blood of man nor
beast, for worship of an Image that is worshipped there. In that
City dwelleth the Kings of their Law, and they call him
Lopasse: beareth all Dignities and Benefices that fall to the Im-
mage: And men of Religion, and men that have Church things
in that Countrey, are obedient to him, as men here to the King.
They have a custome in this Countrey, that when a man's fa-
ther is dead, whom they hold in great worship unto, they send
after all his friends, religious Priests, and many other, and
they beare the body to an Hill with great joy and mirth, and
when it is there, the greatest Prelate smiteth off his Head, and
layeth it upon a great Plate of Gold or Silver, and giveth it to
his Son, and the Son taketh it, and giveth it to other of his
friends singing and saying many Orisons, and then the Priests
and the religious men cut the flesh off the Body, in pieces, and
say Orisons, and the Bishops of the Countrey come thither, for
they know well the custome, and they sit about them, as the
Eagles and other Birds that eat flesh, and the Priests call the
pieces unto them, and they beare it away a little from thence,
and then they eat it: and as the Priests were wont to sing for
soul, Subvenite sancti Dei, so those Priests there sing, with
high voyce in their language, in this manner wise. See and
behold how good and gracious a man this was, that the
Angels of God come for to fetch him, and beare him into
Paradise. And then thinketh the Sonne of his father that
he is greatly worshipped when Birds have eaten him,
and when there are most plenty of Birds, there is most wor-
ship

of Sir Iohn Mandevile Knight.

thp. And then cometh the Son home with all his friends, and maketh them a great Feast, then maketh he clean his fathers Scalp, and giveth them drinke therein, and the flesh of his fathers Head he cutteth off, and giveth it to his most special Friends, leme a little, and seme a little, for dainty. And in remembrance of this holy man that the Birds have eaten, the Son kappeth his Scalp for a Cup, and therein drinketh for all his life, in remembrance of his father.

CHAP. CVI.

Of a rich Man that is neither King, Prince, Duke, nor Earle.



AND from this place men go ten daies Journey though the Land of the great Caane, which is a very good Ile, and a great Kingdome, and the King is very mighty. And in this Ile is a rich man, which is neither King, Prince, Duke, nor Earle, but he hath each yeare four thousand Oxen, charged with Rice and Corne, and he liveth nobly and richly after the manner of the Countrey, for he hath fifty Damsels, that serve him every day at his meat and Bed, and doe what hee will. And when hee sitteth at the Table they bring him meat, and at each time five Damsels together, and they sing in the bringing in a Song, and they cut his meat and put it into his mouth: and he hath very long Nayles on his hands, for that is great Nobility in that Countrey, and therefore they let their Nayles grow as long as they may, and some let them grow so long that they come about their Hands, and that is great Honour and Gentry: and the Gentry of a woman is to have small feet, and therefore so soon as they are born, they bind their feet so straight, that they cannot war half as they should. And hee hath a very faire Wallace and rich, where he dwelleth, of which the Wall is two mile about, & therein is many fair Gardene, and all the Pavements of the Hall & Chambers is of Gold and Silver: and in the midst of one of his Gardens is a little Hill, whereon is a place made with Towers and Pinnacles all of Gold, there he will sit often to take the ayre and disport, for it is

The Voyages and Travells
made for nothing else. From this Land men may goe to the
Land of the great Caane,

CHAP. CVII.

How all the Lands, Iles and Kingdomes before rehear-
sed, have some Articles of our Faith.

AND ye shall understand that all these men and
folk that have reason, that I have spoken of; have
some Articles of our Faith, and though they be of
divers Lawes and Beliefes, yet they have some
good points of our Faith, and they believe in
God, as the Prophecie saith, Et metuent eum omnes fines
terra; That is to say, and all the Ends of the Earth shall
feare him. And in another place, Omnes gentes servient ei;
That is to say, all Nations shall serve him. But they cannot
speak perfectly, but as their natural wit teacheth them, nei-
ther of the Sonne, nor of the Holy Ghost, but they can well
speak of the Bible, and specially of Genesis, and the Books
of Moses. And they say that those Creatures which they
worship are no Gods, but they worship them for the great
vertue that is in them, which may not be without the speciall
grace of God: and of Simulacres and Idols, they say that all
men have Simulacres whereby they meane the Papists,
who have Images of our Lady and others, but they think
that they worship the Images of Stone and of Wood, and not
the Saints whom they do represent, for as the Letter teach-
eth Clarke how they shall believe, so Images and Pictures
teach Laymen: they say also that the Angel of God speaketh
to them in their Idols, and doth Miracles, and they say thus:
but it is the evil Angel that doth Miracles to maintaine them in
their Idolatry.

CHAP. CVIII.

How Sir John Mander, leaveth many marvels unwritten;
and the cause wherefore.

THERE are many other Countreys where I have not yet
bene nor seen, and therefore I cannot speak properly
of them. Also in Countreys where I have bene are many mar-
vels

of Sir *Iohn Mandevile*, Knight.

vels that I speak not of, for it were too longe a Tale, and therefore hold you apaid at this time with that I have said, for I will say no more of marvels that are there, so that other men that goe thither may find enough for to say, that I have not told.

CHAP. CIX.

What time Sir *Iohn Mandevile* departed out of England.

AND I *Iohn Mandevile* Knight, was born in England, in the Town of Saint Albans, went out of my Country and passed the Sea, in the year of our Lord 1332. on St. Michaels day, and have passed through many Lands, Isles, and Countreys, and now come to rest. I have compiled this Book, and writ it, the year of our Lord, 1364. thirty two yeares after my departing from my Countrey. The rather for the pleasure of all such as delight to read the strange and wonderful marvels of other forraigne Countreys, as also for a direction to all such as shall desire to see either all or some of these Countreys herein specified: and because some things herein spoken of, may seem strange and scarcely credible, therefore I have thought good to make known unto all that will see more proofe hereof, in the Book called *Mappa mundi*, there they shall find the most part of the same rated and confirmed. And I pray all that shall read this Book, and look for no further proofe, to judge favourably thereof, since they shall in conceit see as much at home without much paines, as I did after many weary and dangerous steps passed: and I pray to God of whom all grace cometh, that he will fulfil with his grace, the Readers and Hearers hereof, and save them body and soul, and bring them to his

Joy that ever shall last.

Amen.

FINIS.

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